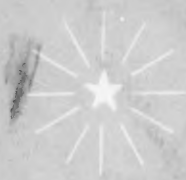


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The CATHOLIC EDUCATIONAL *Review*

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THE MYTH OF THE GREAT TEACHER
SOCIAL PRINCIPLES IN FIRST GRADE
MINOR SEMINARY SPEECH PROGRAM
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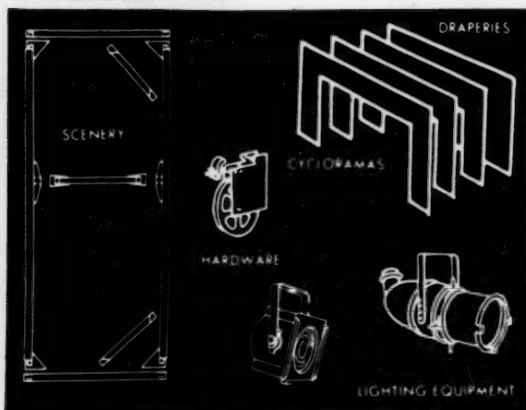
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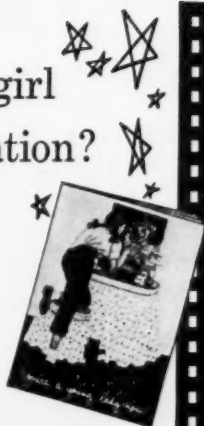


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THE MYTH OF THE GREAT TEACHER

By Rev. Thomas T. McAvoy, C.S.C.*

AMERICAN EDUCATION HAS SUFFERED from many unfriendly traditions. For generations, especially on the frontier, the notion was broadcast that book learning was a handicap to manly accomplishment. In the pre-depression days of the nineteen-twenties when college education was associated with football stadia and raccoon skin coats, the heresy was passed along that higher education was 98 per cent association and 2 per cent studies. In recent years, I have heard some educational theorists talk about the need of great teachers, thereby creating new difficulties for the ordinary teacher with the daily task.

MAGICAL BOOKS AND MAGICAL TEACHERS

Probably because I do not consider myself a great teacher, I have been bothered by the persistent notion among many Catholic educators that the essence of great education is a great teacher. Likewise I have also been disturbed about much of the talk about great books as a tool for education for the simple reason that books, no matter how great, do not teach themselves. The fact of the matter is that neither a great teacher nor a great book alone constitutes great or superior education. Furthermore, I have an opinion based on evidence that the stories about the great teacher and the great book have been concocted by students and administrators who are afraid of the humdrum work of real education. Education is not the work of the teacher but of the student, and there is no magical book or teacher who can change the dullard or slothful youth into a wise and learned youth. I would like to make an earnest protest against this myth of the great teacher and, in a sense, of great books as the secret of successful education. I regret this myth—however well used occasionally—as a product of modern soft living.

The argument about great books is hard to down because no one should ordinarily read a second-rate book when he can read a masterpiece on the same subject. Why read Cajetan when one can

* Rev. Thomas T. McAvoy, C.S.C., Ph.D., is head of the Department of History at the University of Notre Dame.

read Aquinas? Yet there is an answer. We do not learn books, we learn ideas, principles, and facts; and no one book has been written that gives us these matters perfectly. To be able to quote extensively from great authors gives erudition but it does not give wisdom, understanding, or virtue. So also we must remember that in education a teacher, no matter how distinguished he may be, may fail to convey the needed truth or discipline to his student, while the tyro or the simple teacher can be the most successful.

No one denies that there have been unusual teachers. By experience I have found that I dare not criticize to alumni even the poorer teachers I have known because frequently the teacher whom I regard as, at best, mediocre was a great inspirer for one or another old student. There is also, on nearly every campus, the tradition of one notable person who seems to violate all the general rules of education, especially the hard ones, yet of whom everyone says he is a "great teacher." He may be a great teacher, but usually his teaching ability is a myth, a goblin worked up by clever students, or bad administrators to scare away the tough teacher who believes too much in the subject and content of his class.

There are, of course, many things taught in a class besides the subject matter. I have been in a classroom where the teacher, while scarcely saying anything about religion, made it understood that formal religion, especially Catholicism, was something discarded by intelligent men. Sometimes such a teacher is a good teacher and therefore effective not only in his subject but perhaps even more effective in conveying his prejudices to his students. At least one teacher under whom I studied was so little respected by his students that they were likely to accept as probably good any teaching or personal faith that he attacked. But, of course, this man was not a good teacher, even though I have met a former student of his who admired him deeply.

APPRAISAL BY INCIDENTALS

Much confusion over who is or who is not a great teacher depends, not on what he teaches formally but on what he says, as it were, accidentally in a class. At Columbia University someone suggested that I get up front in one class because the noted teacher occasionally told a good joke which I might not hear if I sat in the back of the room. I also recalled a student survey of teachers at the University

of California in which the famous Professor Herbert Bolton was voted a very dull teacher. I heard also of a layman history teacher in a girls' college who was remembered chiefly because he spoke so understandingly of the problems in his home. There is another teacher whom students admire because he does such a good job of picking flaws in the other teachers, particularly those in authority. Such a critical "know-all" spirit in the classroom added to high marks for the student and a few departures from normal procedure seldom fail to impress the adolescent mind. And then there is the flatterer who makes all his students feel so proud to be his students—a rare one, but one found in schools as well as in public relations offices.

This myth of the great teacher has been especially influential for evil in Catholic schools because religious institutions tend to place great emphasis on ideals and to play down the factual content of the class. Yet high ideals are not the subject of any class. Some administrators are always ready to challenge this statement. For several years I argued this point with a history teacher and insisted that the subject of his history class was history and not citizenship. I was surprised by the tenacity with which he opposed my dictum. Finally, he told me that he always insisted that his pupils be high class citizens and gentlemen and he could not understand why I objected to this practice. Then, for the first time, we found that we were actually in full agreement, because he was not really teaching these ideals as the subject of the class. I also insisted that he taught a good class in history in which his students learned the facts of the past, the historical movements, and their relations to each other. I am convinced this Brother is a good teacher because I have had experience with his students and have found that they were not only gentlemen but that they knew their history to a high degree. He is a good teacher not because of what he implied or thought about citizenship but because he attained the purpose of his teaching—the production of the well-instructed student. But he also was a good disciplinarian and a good example in those things that pervade every classroom. Was he a great teacher? Not in the traditional sense, because he never drew attention to himself.

Some teachers are considered great merely because they make an impression on our memories. Some former teachers whom we remember best were usually a bit queer in appearance, manner, or methods. Thus, I have a special recollection of the lady who

taught us the multiplication tables to the tune of a yardstick, supplemented by a buggy whip. But the class did learn the multiplication tables backward and forward, and no one was ever punished for anything except failure to learn. Then there was that calm, sharp-eyed lay teacher of high-school physics who seemed always so much in command that everyone worked hard at least when he was in charge of the class. Also, he could explain the subject of the class. I remember also a high-school teacher who seemed so very far above the small town in which she taught; at least she was conscious of the world of literature and expressed constantly the desire that we should be leaders in our community if not in national and world affairs. Yet, I think her greatest skill was in imparting not only knowledge but a desire for knowledge and a desire to be someone of importance. In college I remember one priest-teacher of economics who was really an expert teacher in explaining his subject matter, but not a successful teacher of creative work. The clarity of his explanations was almost perfect and his skill in argumentation was almost superhuman. His classes were too large to provide personal contact between himself and the individual student and probably many of them were unimpressed. In recollection I feel that he had a way of quietly illustrating the lessons with concrete fact and such a genial humor that only obstinacy kept the capable student from learning.

INSPIRATION WITHOUT GOOD WORKS

Having become a teacher myself and a director of teachers—even a trainer of teachers—I have had many occasions to try to evaluate the myth of the great teacher. I have learned to measure the teacher by his success in imparting knowledge, in bringing the student to learn to read and to write. According to his proper ability, I am accustomed to hear personal criticism of the teacher who marks severely and the teacher who insists on hard work. The complaints usually have a basis in some known fact about the teacher. He is frequently a bit too young and inexperienced, does not speak very loudly, has a notable accent, does not dress well, or does not know his subject well enough to leave his notes behind. I have found the ordinary student very tolerant of these same faults if the teacher gives high marks and yields to student excuses.

Against this hard working teacher I see offered the notion of

the great teacher, who probably has grown a bit careless about his notes and consequently makes many slips in matters of detail but who does not wish to bore the student or himself with tests, or to correct papers, or to read many themes. How many times have I heard administrators or unlearned business men extol the greatness of this man who inspires his students without boring them with details. Usually his lectures are a bit thin, punctuated, however, with good stories; but after all he is a "great" teacher and therefore can do no wrong. It is true that the experienced teacher is frequently a great scholar, but if he is a scholar he ordinarily wants to talk to scholars, except for recreation. I have been impressed with excellent teachers who, at the end of their career, were just as careful about following their notes, and about the reading of tests and examinations and term papers as when they began teaching. I have also noted that their better students tended to become scholars also. I also found that the only students who could enjoy the lectures of real scholars had to come with their minds already prepared by their own study.

When I went to graduate school I was impressed by the number of prominent lecturers whose fame as scholars was nationwide. The basic reason for their fame was some book or books which had changed the accepted history of some event or period. They were often abominable public lecturers. But since this was higher education the students were on their own and what they learned was dependent not so much on the teacher as on the student effort. I also soon learned that the real power of these men lay in the teaching of their seminars with small groups in which they successfully directed these students from apprenticeship to mastery. These teachers probably deserved their reputations as great teachers not because of some word of worldly wisdom or oratory but because under their direction and discipline their students learned likewise to read and to write and of course to do the thinking that accompanies both. Thus the "great" teacher who is superior to all these humdrum rules of the profession is a myth.

HARM TO AMERICAN EDUCATION

This myth of the great teacher has been a very harmful one for American education. On it I place much of the blame for the American lack of appreciation of the teaching profession. There

is scarcely a successful businessman or politician who does not think he could do a better job in the classroom than the plodder he remembers or sees in the classroom today. These orators have a wrong concept of the teacher. Teaching is an art and it is a principle of artistry that in artistic production the agent and the tools cease to exist as agent and tools and become embodiments of thought. I admit that it is difficult for a human being to disappear as a human being and become an idea, especially when performing under the watchful eyes of a roomful of youngsters. Yet in teaching, that is the perfection of teaching—when the teacher disappears and leaves the students with only the ideas and ideals for which they have come to class.

But you ask me why I regard this myth of the great teacher as a particular handicap to Catholic education in this country. The principal damage of the myth arises from the authoritarian nature of so much of the Catholic religious teaching. Almost all early education depends upon the authority of the teacher and the books they read. Now the distinguishing characteristic of Catholic schools must be the teaching of religion and religion is something we learn by the authority of the teacher. Accidentally this notion of dependence on the teacher has pervaded all Catholic teaching and one defect of this leaning so much on authority, outside of the field of religion, has been the neglect of the sciences and especially of social sciences where learning is not so much from authority as from observation. There is a tendency here to depend upon the teacher not only for information but for guidance and propulsion. All children like to blame the teacher for their failures, but children in religious schools have more than their share of this tendency to blame and praise the teacher.

All this dependence on the teacher is not bad. Thus Catholic schools have avoided the opposite error of the "Progressive" educators who, with their students, accept nothing on authority. But one need not go as far as the "Progressive" educator to avoid the evil of too much dependence on the teacher. Virtue here as in all matters lies in balance. I think this balance in American Catholic schools and colleges has been weighted too much to the praise and the blame of the teacher and an underevaluation of the student. This is a serious defect because, after all, learning is the aim of teaching and learning can be done only by the pupil.

BEST TEACHERS FOR THE GIFTED

Probably the best example of this problem can be seen in the handling of the specially gifted student. No one now is afraid of intellectual snobbery in Catholic schools. Even in times past there was less danger of this than of an adoration of the athlete. But now that the country is aware that it needs scientists and youngsters capable of deep and sustained thought various schemes have been proposed to find and encourage the gifted youth. To those who are laboring under the notion that the teacher is the essence of education, this gifted youth must be taken away from the ordinary teacher and given to the guidance of a great mind. But if learning is the work of the student the great mind can be only a difficulty to the gifted student. The better solution is to give the student a chance to start first on his own level of study and then advance to the care of the scholar. Granted competency in the teacher, that teacher will be best who best aids and directs the student to educate himself on the level the student happens to be at that time.

I have called the tradition of the great teacher a myth and I have described some of the most renowned teachers I know. Actually I have described them as notable not because their students have advanced in learning under them but because by their ideosyncrasies or peculiarities they have caused their students to remember them. I do not feel I am exaggerating when I say that I remember them for those things that distracted from the learning process of their students. By way of exception, there are some whose ideosyncrasies can be ignored. I insist that the best teacher is he who disappears in the process of making the student learn. It is time that we give due honor and pay properly the real teacher—the one who keeps the student at work and who enables the student to learn and to grow in wisdom and in knowledge. This may sound like a strange theory but the successful students will prove its validity.

There will always be stories of fabulous teachers whose stories or mannerisms or tantrums distinguished them from their colleagues who bore the brunt of the work of teaching. Actually I think there is room for the clown and the orator on most college campuses, less room for one in the high school and practically none for one in the grade schools; and there will always be orators whose inspiration is greater than their knowledge.

TEACHING CHRISTIAN SOCIAL PRINCIPLES TO PUPILS IN THE FIRST GRADE

By Sister Cecilia Ann Benson, F.C.S.P.*

IT MUST TAKE A SPECIAL BIT of creative genius to write original headings for the social and economic items in today's daily newspapers. Every day the same stories are reported, mislabeling of goods by a manufacturer, the misuse of stockholders' funds by the president of the firm, disregard of the Supreme Court's ruling on segregation, a newly divorced couple unable to reach an agreement regarding their children. These are a few of the themes around which the reports are written. Only the intensity, characters, time and place change from day to day. It would not be a task of any proportion to list multiple reports, found in daily papers from all parts of the country, of gross dishonesty, base immorality, rank injustices and violent violations of God-given authority.

Such reports present a very dark and discouraging picture of our "Modern America," so we try to brighten it up by reminding ourselves that, perhaps, the personalities involved in the various activities lacked, through no fault of their own, the basic Christian principles of morality, and thus their actions are slightly understandable. Just as the light of this thought begins to form into the bright hope of Christian counteraction we read an account of Christian infamy which makes the other articles appear picayune.

The Archbishop of New Orleans, Most Reverend Joseph Francis Rummel, has suspended religious functions at St. Cecilia's Mission in Jesuit Bend because the congregation there prevented a Negro priest from celebrating Mass in the Mission Chapel. This, he said "is a clear violation of the obligation of respect and devotion which all Catholics owe to all priests, whatever their race, color or nationality." Racial exclusiveness is a sin against the nature of Catholicism. It is a negation of it and a blasphemy against it. It is a sacrilege to show racial animosity against a priest by preventing him from ascending the altar to say the words of consecration taught and commanded by Christ for all people of every race and nation at all times provided that

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they are marked as Christians with the water and the chrism—the blood shed from the cross—which makes them forever sons of a single eternal country and a single race.¹

MAINTENANCE OF MONUMENTS BUILT ON SAND

Thus, we need not belabor the obvious fact of a definite and vital need of an educational program which will result in the daily exemplification, in all areas of society, of the social teachings of the Church as given and lived by Christ, and further outlined, explained and reiterated by the popes. Pope Leo XIII defined well the problem in his encyclical *Sapientia Christiana*, "Nothing is so great an obstacle to Christian truth as ignorance of it. Truth of itself, when rightly conceived, is strong for the defeat of error."²

Efforts have been put forth to dispel this soul-claiming ignorance, and encouraging results have been achieved. Canon Joseph Cardign, founder of the Jocists (Young Christian Workers) in Belgium, is an inspiring example of a successful attempt to put into effect the social teachings of the Church within the area of the workingman. His method of observe, judge and act has served as a model for the American movements of the Young Christian Workers, the Young Christian Student, and that totally American contribution, the Christian Family Movement. These organizations, hardly born, forged ahead under Pope Leo XIII's direction as given in *Rerum Novarum*, "First and foremost Christian morals must be re-established, without which even the weapons of prudence, which are considered equally effective, will be of no avail to secure well-being."³

In many Catholic colleges and universities today, courses are being offered on the social teachings of the Church, which have for their aim to form Christian leaders who will be the leaven instrumental in raising the social institutions to Christ.

In spite of this concerted drive for "social reconstruction" within the framework of the teachings of the Church, there is still an evident breach between theory and practice, which results in many a Christian "who pats me on the back, calls me by my first name,

¹"Touch of Color," *The Catholic Mind*, LIV (January, 1956), 35-36.

²Leo XIII, *Sapientia Christiana* (1890), in *Social Wellsprings*, ed. Joseph Husslein (Milwaukee: Bruce Publishing Co., 1940), I, 498.

³Leo XIII, *Rerum Novarum* (1891), (Washington: National Catholic Welfare Conference, 1942), sec. 82.

leaves me to do the dirty work, and then condemns me."⁴ This states a serious indictment of our educational processes in this area. Edward S. Skillin, editor of *The Commonweal*, laid a bountiful table of food for thought on this particular point when he said:

As far as education goes, we have no faith in the "gimmick" solution. Adding a course on Catholic Action is no cure-all, by any means. Neither is changing the name of the traditional religion course to Dogmatic Theology I and II, while the content and general attitude toward the course remain essentially the same. The goal of having laymen take a more active role in Catholic life in the United States will not be reached in one giant step, by official proclamation, but in a series of small steps which could and should begin immediately.⁵

Christ laid bare the root of our problem in the conclusion to the Sermon on the Mount, when He said, "A foolish man who built his house upon the sand: and rain poured and the floods came and the winds blew and beat against that house, and it collapsed. In fact, the collapse of it was complete."⁶ All evidence points to the weak foundations upon which we built our human monuments of social justice, which explains the complete collapse of so many upon which we had placed such high hopes.

FIRST-GRADERS' READINESS FOR SOCIAL PRINCIPLES

We have little patience with the various public school systems that fail to utilize the readiness and capacity of the formative six-year-old mind for the basic skills in reading and arithmetic. We pride ourselves on the unusual grasp our primary children have of phonetics, and we attribute it to the understanding and respect we have for the mind of the six-year-old. Yet, we are not using to full advantage the same rich, priceless mental material for the inculcation of the basic Christian concepts of family life, race, and work. The first-grade teacher is as fully responsible for forming the true product of Christian education, as defined by Pope Pius XI, as is the high-school or college teacher. The following statement of the

⁴ Michael De La Bedoyere, *Christianity In The Market Place* (Milwaukee: Bruce Publishing Co., 1943), p. 11.

⁵ Edward S. Skillin, "The Layman's Role," *The Commonweal*, LXVI (July 28, 1957), 315.

⁶ Matt. 7:26.

Pontiff clearly states the responsibility of all teachers, regardless of grade levels: "Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."⁷

To do this, to lay the foundation upon which future social apostles will be built, will require a deeply rooted conviction on the part of the teacher of the need to begin immediately the reconstruction of the social order, and an even deeper sense of her responsibility to plant the seed and guide the growth of like responsibility in the mind and actions of the primary child.

She would also have to become not only familiar with the social principles as formulated in the social encyclicals, but would have to make them so much a part of her as to keep them in "the front of her mind" ready for instantaneous adaptation to meet the needs of her little ones. Reflection on the social encyclicals and related current articles, as a result of her professional reading, develop in her, ability to discern in ordinary situations, opportunities for the exercise of her social apostolate.

Most important of all, she would have to develop a Christlike appreciation of the milieu of her pupils. An alertness to the social implications arising from the ordinary actions within the ordinary classroom and playground situations. A legion of integrated opportunities to deepen the understanding and appreciation of the Church's social teaching in the mind and heart of a six-year-old, challenge the ingenuity of every first-grade teacher.

For these concepts as for no other, on the first-grade level, the pupils come supplied with the priceless commodity called "readiness." Developing "reading readiness," "arithmetic readiness," and "writing readiness" is a very important and delicate task of a first-grade teacher. The child comes equipped, by his very age, with a "social readiness." As an authority on child development notes:

This is one of the great turning points, because here he the six-year-old steps beyond the family circle into the larger world of school and community. But now that he is six, the child must find his own place and make his own friends under new conditions. Just being Billy Smith is

⁷ Pius XI, *Divini Illius Magistri* (1929), in *Social Wellsprings*, ed. Joseph Husslein (Milwaukee: Bruce Publishing Co., 1940), 11, sec. 98, p. 119.

no longer enough; he must succeed because of his own worth as an individual and because of the contribution he can make to the group.⁸

NEED FOR CONCRETE LEARNING SITUATIONS

A paradox, however, presents itself as the teacher recalls the textbook chart of characteristics of the average six-year-old. He is aggressive, determined to be first, self-centered, self-assertive with a need of concrete learning situations and active participation.⁹ A paradox, true, but no problem. A teacher knows well that successful teaching depends upon the realization and utilization of the child's particular stage of development.

The following examples may appear too pedestrian and even a bit ridiculous in their practicality but we must remember that sanctification depends on our use of the here and now. Pope Pius XI reminds us of this in his enunciation of the aim of Christian education: "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."¹⁰

First she will satisfy the child's need for security by giving him his share of private property—his own desk marked with his name. He would also be given his own hook and place for his lunch in the cloakroom. Here he would have to be shown *how* to fit book bag, sweater and coat on *one* hook and the reason *why* explained to him, the right other children have for a place for their coats. A desk for himself and a hook for his coat is as much to a little first grader as property for home is to a young couple, and the respect and possession in both cases means the common good of the particular society. She will have the same principle in mind, the common good, as she explains the various classroom procedures: entering and leaving the classroom, lunchroom regulations, recess routine, coming to and returning from the reading chairs and the distribution and collection of the many materials used in first grade.

During all this drill of finding our desk, our hook, etc., the child

⁸ Gladys G. Jenkins, *These Are Your Children* (Chicago: Scott Foresman, 1949), p. 39.

⁹ *Ibid.*, cf., inside cover.

¹⁰ Pius XI, *op. cit.*, sec. 81, p. 106.

will never hear the words law, private property and common good, but he will have heard their equivalents in his language, geared to his stage of development. And most important of all he will be practicing these principles in his life situation. If the teacher is practically convinced, the child will also be convinced, in proportion, that "all laws are in the service of the common good, that they work for the realization and securing of the common good, and they derive their worth from the fact that they foster the common good."¹¹

The repetition requisite in any learning process could be given by way of praise. Armed with a positive attitude, the teacher would single out the child who *kept* a rule or performed an act that definitely contributed to the common good, that helped every boy and girl in the room. Six-year-olds grow, visibly, under encouragement and praise. In this way she would be fulfilling a two-fold obligation of seeing and preparing the child for the future and guiding the growth of virtue within him in the present. The basis of his response to the common good at the age of six will be the same at the age of sixteen and twenty-six and later. It is not only possible but necessary to teach a six-year old that "the good of the part culminates in the good of the whole. Therefore, the individual man can never be good if he is not in proper relationship to the community and toward other members of the community."¹² This would always be suited to the child's intellectual capacity as far as degree is concerned, and practiced within his particular area of activity.

APOSTLES OF GOD'S GOOD MESSAGE

In the religion period the teacher takes rank with the Apostles as she proclaims "God's Good Message" to little souls eager for the truths of Creator and creature. As she prepares the lesson on creation which has for its aim "to help the children recognize God's creatures as His gifts of love to us,"¹³ she will also have in mind the following words of Pope Leo XIII:

¹¹ Hans Meyer, *The Philosophy of St. Thomas Aquinas*, trans. Rev. Frederic Eckoff (St. Louis: B. Herder Book Co., 1944), p. 442.

¹² *Ibid.*, p. 442.

¹³ Sister Mary Augustine, O.S.F., *That They May Have Life* (Milwaukee: Seraphic Press, 1952), p. 32.

For God is said to have given the earth to mankind in common, not because He intended indiscriminate ownership of it by all, but because He assigned no part to anyone in ownership, leaving the limits of private possession to be fixed by the industry of men and institutions of peoples. Yet, however, the earth may be apportioned among private owners, it does not cease to serve the common interest of all, inasmuch as no living being is sustained except by what the fields bring forth.¹⁴

Through the activities suggested in the lesson the child's appreciation of creation is deepened. One such activity is to have the child make tags, the kind he looks forward to seeing on birthday and Christmas presents, that say, "With love, from God." He then labels everything in the classroom. These little labels serve as reminders of the Giver of the gifts, and also recall the lessons on the proper care and use of the gifts. Anyone but a first-grade teacher might consider the above activity a bit strained at its best. We must remember, however, that all teaching should proceed from the known to the unknown, and all time is calculated, by first graders, from two dates—their birthday and Christmas. This one activity unfolds countless possibilities for the development of all that is contained in the last quotation of Pope Leo XIII.

To begin, let us equate "earth" and "classroom," as the latter is the world for little ones. With the earth and all that is in it so labeled it is seen as the common property of all mankind (first graders). Yet, areas and objects cannot be claimed indiscriminately by anyone because the limits of private ownership are fixed by the industry. For example, this is Tim's clay dog or Judy's printing paper. Or restrictions that are the result of this particular institution as a part of the room designated for the reading circle. Many like situations arise, which if used properly, would enable the child to cope in a Christian manner with similar but more complex situations in his adult life.

In the lesson on the creation of man the child can be helped to realize his great dignity, and that of all men, by being shown his nearness to God. With the use of a flannelgraph he can place creation in its hierarchical order. He builds the ladder of God's

¹⁴Leo XIII, *Rerum Novarum* (1891), (Washington: National Catholic Welfare Conference, 1942), sec. 14.

creatures with rock (mineral), plant, animal, man and angels and places a symbol of God above all. This simple teaching device is charged with motivating power capable of governing all the actions and reactions of the children toward each other. Teacher alertness would be essential here as almost every movement of the child stirs up a wave of social implications regarding his dignity and the dignity of his little associates. Again the approach must be positive. Praise the child who does not push in the line, who steps back instead of crowding forward, animal fashion, in the cloakroom, who holds the door for a child as well as for an adult, who greets another child, thanks another child, helps another child, gives his services *cheerfully* to another child, and on up through the whole day until the last blackboard is washed gray and the last eraser pounded thin.

CONCERN FOR CARRY-OVER INTO LIFE

It may be wondered if there is any carry-over in out-of-school activities of responses so carefully guided and encouraged. There would be just cause for wonder and worry if the teaching of this truth ended there and was not cemented in the mind and heart of the child in the study of the Sacrifice of the Mass.

It is sheer joy and equally simple to teach the Offertory of the Mass to gift-conscious first graders. To him all love must be expressed by the actual giving of objects, and the most perfect expression is in the gift he himself makes. Once he knows that God gave him all he has the immediate response is, "I will give God something." What will he give to God? That depends upon the teacher, but he could so easily be shown the richness and pricelessness of the gift of himself expressed in his actions toward others. Failure to teach the child, according to his capacity, his relationship to God and man, centered in the Mass, would be a failure to lay the foundation stone upon which the child is to build his whole spiritual life. In an address given at the 1955 National Liturgical Week, Edward Marciniak stressed the need of emphasizing the relationship between Holy Mass and daily living. His words need no clarification.

At Mass, man is no isolated particle, no lonely crumb. He is one with Christ and one with all Christians in Christ. The unifying sacrifice at the altar, the corporate action of the Mass, must be carried over into life. And in turn the

layman's daily life, purified of all injustice, must be carried back to Mass as an acceptable gift to God.¹⁵

The teaching of these basic concepts is not confined to the subject of religion. A zealous teacher will discover in the reading period, the same fallow field awaiting the sowing of the seed of truth. Realizing the fact that "reading becomes a valuable learning activity to the extent that pupils react to and use the ideas obtained," the conscientious teacher will make use of the many suggestions for practical application of the ideas gained, that are offered in the reading manuals. Just listening to a little one read a "story" from his reader would not convince anyone that there is within it workable material on which to elaborate, unless he is listening with a mind orientated to the child's stage of development. Only then would he become aware of the treasure house of examples on a "just like me" basis contained in these short stories of limited and repeated vocabulary. It is the duty of the teacher to highlight these examples of respect for authority, the brotherhood of man, the dignity of the worker and his work, the social nature of man and so on through all the basic social principles.

It would be a chore of time and not of research to compile a list of astronomical proportions of the opportunities and ideas of application to the Church's social teaching, found within the limits of a first grade classroom and curriculum. What field could be more ready for the harvest, waiting for harvesters. Not ordinary laborers, but harvesters, according to the mind of Pope Pius XII, who have

a clear professional Catholic conscience, a soul burning with apostolic zeal, and exact idea of doctrine, which must penetrate all their teaching, and a profound conviction of serving the highest spiritual and cultural interests, and that in a field of special privilege and responsibility. . . . Who are careful to educate rather than merely instruct; capable, above all, of forming and moulding souls chiefly through contact with their own.¹⁶

¹⁵ Edward Marciniak, "The Mass and Economic Order," *The Catholic Mind*, LIV (January, 1956), 30.

¹⁶ Pius XII, "The Secret of Good Schools" (1954), *Pope Pius XII and Catholic Education*, ed. Vincent A. Yzermans (St. Meinrad: Grail Publications, 1957), p. 130.

MINOR SEMINARY SPEECH PROGRAM: PART I — THE FIRST YEAR

By Rev. Joseph M. Connors, S.V.D.*

THE INTEREST MANIFESTED recently in speech training in the minor seminary promises to bring forth much fruitful discussion. The topic was introduced at the 1958 meeting of minor seminary educators at The Catholic University, and is scheduled for extensive treatment as the main theme of the Tenth Annual Minor Seminary Conference next year. It seems timely, therefore, to bring forward now a plan for speech training in the minor seminary which recommends itself both by its intrinsic design and by its success in actual use.

FACTS AND LIMITATIONS

Any realistic plan for speech training in the minor seminary must be based upon the recognition of certain facts. One such fact is the already crowded curriculum, which in many minor seminaries allows only one period a week for speech, and which by the same token severely limits the amount of study time which can be given to preparation of speech assignments.¹ Another fact is the youth and enthusiasm of minor seminarians, coupled in most cases with a considerable amount of adolescent self-consciousness, all of which makes it advisable to design a course which can both capture the imagination and enthusiasm of the young and at the same time, by carefully planned assignments, liberate them as far as possible from the inhibitions of speech fright. Still another fact, at least in many minor seminaries, is the allotment of the speech course to a teacher whose specialization is more likely to be English than speech, a situation which is further complicated in some minor seminaries by a fairly frequent turnover of faculty. Finally, the speech course in the minor seminary, since it is a terminal course for some students, must be at least a well-rounded basic training; on the other hand,

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¹A questionnaire sent out by this writer several years ago, and many casual interviews since then, reveal that one period a week for speech in each of the first four years of the minor seminary is the typical program, although the one period is sometimes explicitly given to speech as a distinct course and sometimes allotted to it as part of the English course. More time is certainly desirable, if it can be found.

since it is only part of a very lengthy training in speech and homiletics for most of the students, it need not be any more than this. A handful of basic principles and skills well learned is a sounder achievement than a potpourri of various speech activities.

Keeping all these facts in mind, a realistic speech course in the minor seminary should set out to achieve a few essential objectives, clearly defined, through a series of assignments which can be carried out with a minimum of outside preparation, and which do not demand highly specialized training on the part of the teacher. That such a course is possible, and that it can achieve highly worth-while objectives even, if necessary, within the one period a week now typically allotted to it in minor seminaries, is a basic conviction running through the following pages. Whether the conviction is justified will be for the reader to judge for himself as he proceeds.

OBJECTIVES OF THE FIRST FOUR YEARS

Let us begin by stating the objectives of the first four years of the minor seminary. It would seem to be a considerable accomplishment if, upon the completion of these four years, the minor seminarian had (1) overcome almost entirely the speech fright which besets most adolescents and even adults, and which, if conquered early in life, will never be quite as formidable when it arises again. If to this achievement is added (2) an understanding of vocal variety, meaning the skillful use of changes in pitch, time, force, and quality in oral interpretation of literature; and if to this again is added (3) skillful bodily action, including eye contact, gesture, and platform movement; and if to this, finally, is added (4) an almost compulsive sense of unity, order, and progression in the arrangement of the parts of a talk, those responsible for the speech course could feel confident that the minor seminary had taken the student very far along the road to competence in public speaking, and had laid a solid foundation for his later training in homiletics. One more objective, for the limited number of students concerned, completes the aims of the first four years. This objective is the early detection and remedial treatment of those speech defects which demand immediate attention before they are confirmed by additional years of habit.²

²It would be ideal if every minor seminary would screen its students early in the first year for speech defects needing remedial treatment. This is a task, however, for a speech correctionist brought in for the purpose, or for a faculty member with special training in speech correction.

COURSE TITLE AND OBJECTIVES

The speech course in the freshman year might be called "Basic Public Speaking." Its chief objective is to put the student into the best frame of mind regarding the speaker-audience relationship, helping him to overcome to a great extent the speech fright which usually accompanies inexperience, and generating a desire for further instruction and improvement. One of the most important means of achieving this objective is the proper classroom atmosphere, a climate in which the tension which increases speech fright is reduced to a minimum. The teacher can create this atmosphere by a buoyant and optimistic manner of conducting the class, imparting to the students his own confidence that they are going to be competent and effective speakers some day, and, for that matter, are fairly tolerable speakers right now. He also creates this atmosphere by the type of assignments he gives, which must be planned to absorb their interest and thereby minimize their self-consciousness, and which the students must feel they can perform with credit and success.

FINDING THEIR FORTE

The first step in planning assignments for the freshman year is to find for each student some topic on which he can speak with modest authority. There are such topics for every seminarian, although it may take some effort to discover them. It stands to reason, and classroom experience confirms it, that when a student is speaking on a topic with which he has had extensive experience and in which he has long had great interest, he is much less likely to suffer from the lapse of memory and loss for words and general feeling of uncertainty which are characteristic of speech fright. He is full of his subject; he is aware that he knows more about it than anyone else in the classroom; he can enjoy the exhilaration of being something of an expert. In these circumstances the words come easily, bodily action flows spontaneously, and even this early in his seminary training the student may experience the thrill of communication, which is the best tonic of all for speech fright, and the best stimulus to progress in public speaking.

SOME EXAMPLES OF SPEECH TOPICS

What are some examples of such topics and assignments? After

setting out to look for them, any teacher will find an endless variety. One seminarian is an expert on Boy Scout merit badges, and can bring to class a good number of them, explaining the symbolism of each one and the achievements necessary to earn it. Another student knows all about growing mushrooms, keeping hamsters, and cleaning a rifle. A third student lives near the Museum of Science and Industry and has spent hours looking at each exhibit. Once he is made aware of this source of speech topics he has an almost endless supply of interesting and informative talks. There is not a student in the class who on some minute topic is not better informed than anyone else, and yet most of them suffer from a conviction that they have nothing of interest to say. Once the teacher convinces them that their own special experiences make the best topics, most students will begin to discover their resources. It then remains to draw out the die-hards who still insist that they don't know what to talk about. With a little probing the teacher will discover that they have built racers for local soapbox derbies, or that they have learned by heart all the specifications of a regulation baseball diamond, or that they spend their summers on the farm with an uncle who raises chinchillas. With their knowledge of these topics they can fascinate their classmates, meantime forgetting themselves, to say nothing about adding immensely to their teacher's liberal education. When a student who has previously shown reluctance to speak before his classmates comes with enthusiasm to the teacher to tell him about a subject he would really like to explain to the class, the teacher may be satisfied that his own approach to this speech course is right. He has created in the seminarians the desire to communicate.

FREQUENT PERFORMANCE

In the first year it is of the greatest importance to have as many speeches as possible. The students must not have time between performances to forget the thrill of communication or to develop fears of failure. For this reason, there must not be more than twenty students in the classroom at one time. This may mean dividing larger classes into sections, with corresponding increase of the class load of the teachers, but there is no point in trying to handle more than twenty students at once. An even better number would be about fifteen. In this way every student can speak in

class every second week.³ Talks are usually kept to two minutes, or at most three. The speech does not have to be written out and handed to the teacher; there is no mention of introductions and conclusions; there is no emphasis on sentence structure or even on correct grammar. All this will be taken care of effectively at other times and places.⁴ In this freshman speech course it is enough to have the student stand before his classmates, speaking with interest, enthusiasm, and eventually with ease upon some topic with which he is thoroughly acquainted. When one boy explains to another outside of class how to fly a kite or make a model airplane, he does it without a previously written manuscript, without a formal outline, and with occasional grammatical errors, but he communicates effectively and spontaneously and confidently. To transfer this spirit to the public speaking situation is the chief task of the freshman year.

BEGINNING THE COURSE

In the first class period of the freshman year, the teacher can begin with an explanation of the importance of public speaking for seminarians. After making this point, he immediately gets to the idea that all the students in this class have things to talk about which are of general interest, things that they know more about than anyone else in the class. He illustrates this by describing some of the interesting student talks he has heard in past years. Then, even in this first class, he calls on volunteers to give short talks. Usually such volunteers come forward without any coaxing. They

³If there are no more than fifteen members in a class, and if their assignments are limited to three-minute talks, it is quite possible for every student to speak every two weeks, even if there is only one period for speech. Seven or eight students can give three-minute talks, with two minutes of critique by the teacher per talk, in thirty-five or forty minutes. This allows ten minutes more for general comment and explanation of the next assignment. Time can sometimes be saved by listening to all the talks in succession, without comment, and then giving a ten-minute critique of them *in globo*, looking for the common denominators in the talks. If the teacher uses a stopwatch to keep strictly on schedule, and imparts to all the class activities a spirit of brisk energy and efficiency, this program can be kept up with no insurmountable difficulty. Once more, however, it would all be so much easier if there were two speech periods a week.

⁴Faulty grammar and syntax are not condoned in the speech course, but they are not allowed to become major issues. Otherwise the students have so many problems to contend with at once that they cannot cope with the complexity of the assignment. Greater speech fright, discouragement, and perhaps a permanent diffidence in public speaking are the tragic result.

are the extroverts whose ebullient spirits will need careful channelling during the year, but who now serve the useful purpose of making it seem so easy to give a talk to the class. If they break down after a few sentences, it is easy to start them up again with a few leading questions. They may volunteer to talk about the plan of their home town, or how they came to the seminary, or their most frightening experience, or some other old standby. In commenting briefly on the talks, the teacher confines his remarks to a few honest compliments and some observations about the topics treated. If they lead into topics for future talks, he asks the speaker if he would like to take such a topic for a future assignment. By the end of the period, he will have four or five volunteers for short talks next week, and he will have alerted the whole class to search for topics they would like to speak on later, to write these topics down and to hand them in at the beginning of the next period. If they can't think of anything at all in a few days time, which he assumes will not be the case, they should ask the teacher to help them.

A few rounds of speeches are given on this spontaneous basis, the draftees following the volunteers for each round. Nothing has yet been said about the theory of public speaking. During the talks in each class period the teacher is listening hard for the specialized interests of each student. In his critique of each speech he draws the attention of the class to interesting points in the talk, and to many unanswered questions to which it gives rise. The unfinished business of one talk may supply material for the next two or three by the same speaker, and it is up to the teacher to point this out to him and to convince him, if it is really true, that the class is quite interested in what he has to say and wants to hear more of it. If he can sincerely compliment the speaker on his performance, the teacher makes the most of this opportunity to build confidence. If, as will happen often enough, the performance was quite wretched, the teacher will divert the attention of the class from the obvious failure by dilating on the topic of the talk. If he adverts to the speaker's performance, which he often must do in order to avoid the pollyanna treatment which even the poorest speakers despise in their critic, his emphasis is not on how poor it was, but on how much better it can be the next time if the speaker will only do thus and so. If he can sometimes take a few minutes to get the same speaker on his feet again at once to give part of the same talk

over in an improved way, he gains the important advantage of giving this speaker the feeling of at least partial success.⁵

EXPLAINING SPEECH FRIGHT

In these first few rounds the phenomena of speech fright will come up for discussion. The students experience such fright and there is no point in pretending they do not. On the other hand, a teacher can talk them into even greater fright by making too much of it. The best method seems to be to explain in a matter-of-fact way that a certain increased excitement prior to a public appearance is common to all speakers, and, for that matter, to all others who appear in public. Olympic champions feel it before an event.⁶ Prize fighters feel it before the bout. It is not at all a sign of timidity; it is simply a heightening of alertness and a gathering together of nervous energy in order to make the best performance possible. There are unpleasant concomitants of these phenomena, it is true, but all speakers find that with the more experience they have on the platform the less fright they build up beforehand. Many of them even regret this, since they prefer to be keyed up and excited in order to be as alert as possible and do their very best. At any rate, speech fright is the most natural thing in the world, and is nothing at all to be ashamed of. The best remedy for it is to choose a topic in which you really have interest and experience, and to know beforehand just what you want to say.⁷

BREAKING DOWN INHIBITIONS

By this time is is around November of the freshman year. In the

⁵ It is of the greatest importance that no student be allowed to leave a class period with a sense of total defeat. Furthermore, to be very sure he understands the suggestions for improvement which the teacher gave him in the critique of his talk, there is no better method than letting him try to carry them out immediately in a repetition of part of the talk.

⁶ A good way of explaining speech fright is to give an account of what actually happens to great athletes in competition. Excellent for this purpose is an article by Marshall Smith, "What Drives Olympic Stars," *Life*, XLI (December 3, 1956), 131-138.

⁷ Cf. Karl F. Robinson, *Teaching Speech in the Secondary School* (2d ed.; New York: Longmans, Green, & Co., 1954), pp. 150-158. See also W. J. Friederich and R. A. Wilcox, *Teaching Speech in High Schools* (New York: Macmillan Co., 1953), pp. 63-66. See also Lew Sarett and W. T. Foster, *Basic Principles of Speech* (rev. ed.; Boston: Houghton Mifflin Co., 1946), pp. 52-76.

few talks they have given, the seminarians have broken the ice. Some of them were bubbling with self-confidence from the beginning; others have quickly established a certain amount of courage; a certain number cannot come out of their protective shells. All of them, in the next round of speeches, will profit from a "Fighting Talk."⁸ The teacher instructs them to choose a topic about which they have strong feelings, for instance the injustice of seminary initiations or the rank inequality of making the freshmen rake up all the autumn leaves around the seminary grounds, or the need for more study time. For this talk, the student is provided with a sturdy table and a rolled-up newspaper tied firmly with heavy string. At the beginning of every sentence in his talk he must thump the table energetically with this war club. While a few students will have to be restrained, those still in their shells will find that thumping a table during a talk is a new experience. The teacher insists that they express themselves with great vehemence, no matter how foolish they feel about it. They are spared from feeling too ridiculous by the very situation of the rolled-up newspaper and the thumping table before them, which are humorous props in themselves, and relieve the tension of seriousness. The extroverts mentioned above, who will have to be restrained, can be deprived of club and table after the first minute and allowed to express themselves with vigorous gestures. In this round of speeches many of the students will experience for the first time the relief of channeling their pent-up energies into bodily action while speaking. The teacher can capitalize on this experience by explaining that it is natural for a speaker to express himself in purposeful action, and that future rounds of talks are going to show these students how to do it.

Another assignment with the same purpose and design is the "Tug-of-War Talk," in which two students simultaneously address their classmates from opposite sides of the room, competing with each other for the attention of the class.⁹ In this assignment it is important not to overmatch a quiet student by pitting him against

⁸Or call it a "Pet-Peeve Talk," or again, more on the positive side and *mutatis mutandis*, call it the "Campaign-Promise Talk," modelled on the grandiose projects outlined by a politico seeking election.

⁹This round of talks had better be held at some distance from the other classrooms. A semi-soundproof classroom for such purposes can be improvised on the stage in the auditorium of many seminaries, simply by dropping the fire curtain in front and drawing the cyclorama at the back and wings.

one of the born talkers. Even then, if one student is running away with the tug-of-war and the other is reduced almost to silence while he watches the whole class turn its attention to his opponent, the teacher can break in with some questions or observations that keep a momentary truce during which the less energetic speaker gathers his forces for a new onslaught. This tug-of-war dramatizes the principle that a speaker must constantly fight for the attention of an audience, and, again, the good-natured spirit of the assignment helps to reduce the tension which fosters speech fright.

PANTOMIMES

When the teacher judges that a fair amount of self-confidence has been achieved by the majority of the students, he moves on to a round of pantomimes.¹⁰ He explains that good bodily action plays a great role in effective public speaking. Some bodily action is going to take place anyway. If it is not in appropriate gesture and platform movement, it will come out in tics and fidgets that reveal a speaker's self-consciousness and make his listeners uneasy. Even aside from this advantage, bodily action is necessary to give full impact to the meaning of one's words. The speaker who can employ it effectively is as superior to one who cannot as television is superior to radio. Now, a round of pantomimes is going to introduce the students to meaningful bodily action.

For the pantomimes, each student thinks up an action or situation which he thinks he can portray without words. He is not allowed to inform the teacher or class beforehand, no matter how he insists that they will never know what he is portraying unless he tells them. When his turn comes, he acts out the pantomime before the whole class, who then try to tell him the meaning of the pantomime and of the many individual gestures and actions of which it was made up. In commenting on these performances, the teacher draws the attention of the class to the possibilities of more expressive motions and gestures, never resting satisfied with a generic gesture where a very specific and graphic one could have been employed. Often the whole class will bring its efforts to bear on the discovery of better ways to express a given idea or action through

¹⁰ The exploits of the French pantomimist, Marcelle Marceau, make an interesting introduction to this assignment. Cf. also Lew Sarett and W. T. Foster, *op. cit.*, pp. 154-159.

pantomime. If there is time, the teacher can call upon various students for their ideas on how it might be done, and give them a minute or two in front of the class to show how they would do it. The knack is to get them all thinking hard about how to put a certain thought into expressive action, in this way drawing their attention away from the speaker and at the same time preparing them for the use of purposeful bodily action in the coming rounds.

ADDING THE SOUND TRACK

After a round or two of pantomimes, depending on how the class seems to be taking to them, the teacher can assign his "How-To-Do-It Talk."¹¹ This can be explained as a talk in which we put a sound-track to a pantomime, like adding sound to the old silent movies, or, more modernly, turning up the volume on a TV set after the picture is on. In other words, this talk will be accompanied throughout with appropriate bodily action. To make this possible, a topic must be chosen that lends itself to such action, and this will most likely be a talk on how to do something. For instance, a student who knows golf might give a talk on how to stand and hold the club and how to swing and follow through when hitting the ball. The thing to keep in mind in this assignment is that expressive action must accompany everything the speaker says. To prepare for such a talk, the student may privately employ as many gestures and actions as he can think of in connection with his topic, inventing far more than he thinks he will need to get the idea across. He does not have to memorize any of them, and in fact should not do so. If in private practice he uses many more than he needs, enough of them will occur to him spontaneously during the classroom performance.

There are innumerable possibilities for the how-to-do-it talk. The student may bring some object to class and describe all its parts. He may show the class how to string a tennis racquet, or how to bind a book, or how to make wampum belts or tie knots the Sea Scout way. Another student may explain how to make displays out of papier-maché, and, during his talk, without using any visible material, he can illustrate the steps of the process by appropriate hand gestures or blackboard drawings. Blackboard

¹¹ Or call it a "Process Talk" or a "Visible Skill Talk," meaning that it explains some skill which can be demonstrated visibly to the class.

drawings can also make up the bodily action of the student who is explaining the plan of the street system of his city, or of the farm boy who is describing to his benighted city-bred classmates the purpose and workings of the siloes they have seen next to barns along the highway. If any student is an amateur magician, he has an endless store of ideal how-to-do-it talks; the steady magician's patter accompanying the continuous and very purposeful movements represent the interdependence of word and action at its height.

THEORY BY IMPLICATION

In his comments on these talks, the teacher as usual will concentrate on the talk rather than on the student who gave it. He will seem engrossed in discovering more expressive gestures, or in pointing out how very effective were the gestures the student employed. A student who did less well than he might have done may now see the possibilities he missed, and if time allows he may be given the opportunity to repeat his talk, or part of it, on the spot. This dramatizes for the whole class the fact that bodily action can be improved with a little imagination. Throughout this round, anyway, the teacher has been inculcating the principle, more by practice than by lecture, that bodily action and gesture are not ornamental but functional. They are not employed for any gracefulness or artiness they have in themselves, but simply because they make the speaker's meaning clearer and more emphatic.

THE SPEECH CONTEST

By now it is the beginning of the second semester or the beginning of Lent. The teacher may use the class periods as primary eliminations in a speech contest for the freshmen. A public declamation contest is announced for some date in April or May, and substantial prizes are provided for the winners. All students in the freshman year enter the contest, and all speeches for the early eliminations are judged in the class periods by a combination of teacher and student voting.¹² Selections for delivery are chosen

¹² For example, in a class section of fifteen students, the teacher may give each student a voting power equal to one point, and himself a voting power of seven points, making the total class vote twenty-two points. The students are more interested in the speeches when they can participate in voting for the winners, and they usually realize that the teacher, with his greater knowledge and experience, should have a vote worth that of half the class.

from outstanding declamation pieces or may be original, always with the previous approval of the teacher, who can introduce a student to a critical study of a good number of literary pieces in the course of making the all-important choice of the one he will deliver.¹³ These assignments automatically introduce into the speech course at this point a note of great seriousness and earnestness. The spirit of competition motivates the most intense effort, leaving for the teacher only the task of guiding this stimulation properly.

PARLIAMENTARY PROCEDURE

When the declamation contest is over, the teacher may find that he has time to instruct the students in a few fundamentals of parliamentary procedure sufficient to carry them over the needs of deliberative discussions in their various mission club meetings, etc. This instruction in parliamentary procedure, however, is still predicated on the plan of providing speaking experiences which reduce speech fright and establish self-confidence. In other words, even though he is giving them a brief theoretical treatment of parliamentary procedure, the teacher does not at any point allow himself to turn the speech course into a series of lectures. He can teach the principles by staging a few class periods in which various students are assigned to carry on a discussion by means of the most common motions and procedures in a deliberative assembly.¹⁴

FINAL SPEECHES

The freshman year ends with a round of "Final Speeches," after it has been explained to the students that these talks will be considered oral examinations in all that they have learned in the past school year. The teacher gives them more help than before

¹³ The old elocution books found on seminary library shelves are full of declamation pieces, and while it would be poor psychology to give one of these old tomes to a student to use, the selections can be dittographed for the class. A good modern sourcebook in print is Houston Peterson, *Treasury of the World's Great Speeches* (New York: Simon and Schuster, 1954). Another is Duffey and Croft, *Speech Models* (Milwaukee: Bruce Publishing Co., 1945).

¹⁴ For teaching aids on parliamentary procedure, see Friederich and Wilcox, *op. cit.*, pp. 152f. A twelve-minute sound movie called "Parliamentary Procedure in Action" is put out by Coronet Instructional Films, 65 E. South Water St., Chicago 1, Ill. See also A. T. Weaver, G. L. Borchers, and D. K. Smith, *The Teaching of Speech* (New York: Prentice-Hall, Inc., 1952), pp. 283-288.

in choosing topics well ahead of time, and he allows more time for each speech in actual delivery: perhaps seven or eight minutes. This means that these final talks will take up the last month of the school year. A checklist can be drawn up of the points that have been touched upon most often in the teacher's comments on speeches throughout the year.¹⁵ All the students may be given copies of this list to make out after the speech of each classmate, recording their reactions and fixing a mark for the performance, signing their own names to the list before the teacher collects it. If they are informed that their understanding of the elements of good public speaking is revealed not only in their own performance but in these critiques of the performances of their classmates, and that this will be considered in making up their own final speech mark, they are kept engaged in the class work even after they have given their own final talks and would therefore be in danger of considering the course at an end.

To be continued.

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The Sisters of Charity of St. Elizabeth, Convent Station, New Jersey, will begin the celebration of the centennial year of their founding with a Mass on September 29. Numbering 1,800 Sisters, the congregation has missions in five States and the Virgin Islands.

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The estimated value of "contributed services" of clergy and religious staffing United States Catholic colleges and universities during 1956-57 totaled \$25,586,407, according to a report compiled recently by the American Alumni Council, American College Public Relations Association, and the Council for Financial Aid to Education. Moreover, nine Catholic universities were among the thirty-seven major private universities receiving more than \$3 million in voluntary support during 1956-57.

* * *

Of 297 fellowships reported awarded in the late spring by the Ford Foundation to teachers and students in American colleges and universities, only one was awarded to a person in a Catholic college or university.

¹⁵ Robinson, *op. cit.*, pp. 123-128, gives several excellent check-lists, from which the teacher may compile a simple one for student use.

THE CATHOLIC MILITARY ACADEMY AND ITS COUNSELING PROGRAM

By Brother Patrick S. Collins, F.S.C.H.*

INASMUCH AS THE CATHOLIC military academy itself occupies a not-too-well understood position in the hierarchy of Catholic secondary educational establishments, it is not surprising to find that the counseling programs functioning in such institutions frequently lack that sharpness of focus which characterizes other aspects of academy administration. It is necessary, therefore, at this time first to underscore the immediate objectives of the Catholic military academy and then to show how a counseling program that is aware of these objectives can be of immense value to the military academy in general and to its cadet corps in particular.

A NEW ENVIRONMENT

The immediate objective of the Catholic military academy is that of fashioning the particular environment which hastens intellectual development, social adjustment, and, most especially, moral formation. While conceding that all Catholic secondary schools undertake this three-fold development with varying degrees of intensity, it is the writer's opinion that the environment of the Catholic military academy offers a unique means for hastening the formation of Christian personality and character. He bases this belief on that personal observation made possible by two faculty assignments to this type of school.

Why is this the case? Simply because the environment fashioned by this type of school is essentially military, with military regimen and discipline providing the foundation upon which to erect the superstructure of that character which is both stable and responsible. It is the military aspect of such environment which empowers things military to minister to the formation of the Christian personality, and it is this same aspect which enables the circumstance of military regimen to hasten moral formation.

In a special sense, therefore, the Catholic military academy illustrates the alertness of Catholic education, ever sensitive to adoles-

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cent need, ever responsive to teen-age formation, to seize upon the above-mentioned natural circumstance in order to generate and develop the natural moral virtues. It is through these latter that all obstacles to the operation of the infused moral virtues are removed, and it is through these latter that those dispositions required for the exercise of the supernatural virtues are established. Because the Catholic military academy here offers a solution to the vexing problem of adolescent formation, it makes a valuable contribution to the cause of Catholic education. It is to be regretted that such formation has to be restricted to so few because of financial considerations.

Consequent to the supportive position held by things military in cadet formation, the counseling program adopted by the Catholic military academy should manifest certain sensitivities. Initially, there must be an abiding awareness of the truth that grace perfects nature, and that the Christian personality, for its perfect expression, requires those natural dispositions and virtues which the military environment can produce. Next, it must be realized that that trinity of circumstance created by the Catholic military academy, namely, the religious atmosphere of the Catholic secondary school, the social milieu of the boarding school, and the military regimen of the academy proper, must be integrated into a single cadet-centered influence capable of producing that Christian personality. Lastly, the guidance department itself must assert a leadership that is both enlightened and enlightening, enlightened in that it is aware of its responsibilities, enlightening in that it alerts both school staff and student body alike to the true potential of the military academy.

ORIENTATION

When such sensitivities are manifested, the counseling program will ordinarily express itself in certain well-defined steps, the first of which is student orientation.

This initial phase of the counseling program acquaints the cadet with the fact that the regimen of academy life has a special object, namely, the developing of natural moral virtue as a conditioning factor for the eventual practice of the supernatural virtues. Consequently, the cadet is introduced to the varied personnel services provided by the academy through the cadet chaplain, dean

of discipline, military commandant, barrack prefect, dean of studies, and guidance officer. Each of these explains his specific role in the task of cadet development. Next, the cadet "Hand Book" is explained; it is from this that the neophyte learns the "do's" and "don't's" of cadet life, the "know-where" and the "know-when" of academy regulations. Completing the orientation phase of the program is the "buddy system," whereby the new cadet has the personal assistance of an experienced cadet for the first few weeks of academy life in order to become the better adjusted to the routine of military life.

Here it must be remarked that counseling in the military academy, besides dealing with those more obvious problems centering about intellect, as, for example, those of academic proficiency and occupational fitness, is concerned chiefly with that other of man's powers, the vacillating human will. Hence, moral guidance and character formation abound with the unexpected and bristle with the unpredictable, and, all too frequently, the counseling necessary to such development lacks that objectivity which prevails in other areas of guidance.

It is for this reason that counselors must avoid being victimized by the delusion that those objective certainties which exist in such areas also exist in the domain of moral formation, and that proficiency in assessing academic achievement guarantees inerrancy in detecting behavioral propensity. Similarly, counselors must not assume that they, as well-intentioned and professionally qualified laymen, have the right to intrude upon those matters of conscience which form the matter of the Sacrament of Penance, simply because they have been accorded the privilege of assisting in Christian formation. Last but not least, those engaged in moral direction must be convinced that success in moral direction is directly proportional to one's intimate knowledge of that most intriguing of all the sciences—"boy-ology."

MOTIVATION

Orientation is ordinarily followed by student motivation. This is the phase of the counseling program which purports to answer the all-important "why?" in the mind of the cadet, and to lend meaning to all that he does. The cadet is told that the training imparted by the Catholic military academy, whether this be intellectual, physical, social, aesthetic or moral, conforms to a carefully

planned program, and that such training is both necessary for him in youth and beneficial to him in adult life. Above all, he is told that military regimen and academy discipline are an effective means for stabilizing the human will by building up the natural, militant, moral virtues required for the perfect, unimpeded activity of a truly Christian character. This phase of the counseling program imparts that rationality to academy life which preserves it from the charge of arbitrarily imposing upon the cadet corps a regimen that is purposeless and unrelated to its more pressing supernatural wants.

To insure adequate motivation the personal interview becomes all-important as a counseling tool. Lacking the objectivity of other areas of cadet counseling, and happily dependent upon a rapport that is both personal and confidential, moral formation thrives on the personal interview. This counseling device guarantees that *person-to-person* relationship between counselor and cadet whereby the counselee can be acquainted with his character profile and behavioral tendencies. Such interviews occur at regular intervals, and may consist of the fact-finding consultation, wherein is administered the problemnaire or any of those self-revelation forms known to all competent guidance officers; or, it may take the appearance of the less formal "let's-talk-it-over" conferences.

Understanding and encouragement should mark this phase of cadet direction. Above all, the counselor must avoid the extremes of emotional involvement in evincing sympathy and interest toward the counselee and of authoritarianism in prescribing therapy. Neither should he overlook the fact that, while other aspects of teen-age counseling are matters more of a science which can be acquired by all, adolescent direction, on the other hand, is dependent more on art than anything else—a prudential art at that, and an art not possessed by all, unfortunately.

PARTICIPATION

Participation marks the third step in the moral formation made possible by the environment of the Catholic military academy. Such participation begins most appropriately with the employment of those supernatural agencies which should energize all moral effort, namely, the Mass, sacraments, religious instructions, prayer, and special acts of devotion. Academy environment provides these with an accessibility and persistency that is hardly possible in the non-boarding school. Hence, the task of character formation does

not end at three in the afternoon, but continues on a full twenty-four hour a day basis, thus assenting to the truth that there should never be a furlough from the citadel of Christian formation and moral responsibility.

As has already been pointed out, it is the military aspect of academy environment which can most effectually elicit from the cadet that participation which hastens character formation and moral development. Why is this the case? It is so because the regimen of cadet life, first of all, inculcates a respect for law and authority, and for the *ordered living* which emanates from such respect. It is so, additionally, because such regimen conditions the adolescent mind for the acceptance of those broad moral concepts, such as justice (promotion, demotion in the corps), moral sanction (merits, demerits, confinement to barracks), and law and authority (hierarchy of command, obedience), upon which all moral formation depends.

Neither should we forget that the regimen of academy life counteracts the inconsistencies of youth and stabilizes the vacillating, adolescent character by imposing upon it restraints and curbs which establish that most necessary of the moral virtues, self-control. Nor should we overlook the fact that cadet participation imparts to the adolescent character a virility which empowers one to comport himself militantly in the moral combat and an aggressiveness which can contribute to the exercise of that other moral virtue, fortitude.

CORRÉLATION

Correlation, the last step in the counseling program, insures that all aspects of cadet development are related both to the immediate needs of adolescent living, and to the demands ultimately made on Christian adulthood. Correlation teaches that all things military must be regarded not as ends in themselves, but only as means to an end, the end being the formation of the integrated and fully developed Christian personality.

Correlation empowers the cadet so to employ things natural that these aid in the production of those natural dispositions in which the supernatural thrives. It shows the cadet how to transcend the immediacy of things military in order to achieve the one thing really necessary in moral formation, namely, the moving and exer-

cising of the human will in co-operation with divine grace. Hence, the bugle call becomes not so much an agency punctuating a day filled with duties performed for natural purposes alone, but rather a clarion summoning the human will to the performance of supernaturalized action. For this same reason, the drill shed, field house, mess hall, and parade ground are considered not so much as places where military science alone is imparted but as training areas where the art of responsibly adult, Christian living may be acquired.

Correlation is brought about specifically when the cadet is taught how to use the minutiae of academy life to attain goals both proximate and remote. Correlation shows him that the inspection of quarters, for example, is more than a scrutiny of personal effects. When related to the demands made on adult living, this inspection becomes a reminder of that inner preparedness which should ever characterize Christian living. Similarly, the military review is more than an example of that ordered fixity and precision that dominates the military. It is, more importantly, a sensible manifestation of that ordered existence present in nature and of that ordered living made possible through the action of grace.

Correlation is the most important phase of the guidance program, for, unless it is achieved, the Catholic military academy becomes another West Point, Fort Benning, or Camp Pendleton, centers which train men in the arts of warfare specifically for the attainment of natural ends. It is correlation which preserves the Catholic military academy from the charge of subscribing to the militarism which seemingly dominates our age, and it is correlation which saves Catholic education from the possibility of unwittingly adopting a militaristic philosophy of education, such as Sparta did twenty-five centuries ago. Not to be forgotten, too, is the fact that correlation enables the Catholic Church, divinely commissioned as she is to preach "peace on earth to men of good will," to endorse the military academy as an instrument of human development, thus making of things military so many paving stones to be trodden underfoot by the Christian as he wends his way militantly toward that lasting citadel, the City of God.

CONCLUSION

The counseling program required in the Catholic military academy presents unusual challenges. Its directors must be ever aware

that its true purpose is that of uniting that trinity of circumstance created by the environment of the Catholic military academy, namely, the religious atmosphere of the Catholic secondary school, the social milieu of the boarding school, and the military regimen of the academy proper, into a single cadet-centered influence in which each element makes its distinctive contribution to the production of the Christian personality. Similarly, they must be conscious of the need for student orientation, motivation, participation, and correlation. When these challenges are acknowledged the steps outlined above are taken, and the Catholic military academy is set to make a most significant contribution to the cause of Catholic education, and take a position of honor among Catholic secondary schools.

* * *

Plans for a new \$1,600,000 Catholic central high school in Utica, New York, were approved by the Diocese of Syracuse this summer. This is the third building in the Diocese's current expansion program; three more schools are to be built in the near future.

* * *

Median income for teachers in public schools last year was \$4,324, the U. S. Census Bureau reported in June. Highest paid, judging by midpoint pay rates, were teachers in the District of Columbia, where the figure was \$5,453. Following were New York, \$5,359, and California, \$5,322. Lowest were Arkansas, \$2,513; Mississippi, \$2,670; and Kentucky, \$2,962.

* * *

The Carnegie Corporation recently gave a grant of \$85,000 to Boston College to subsidize its program for talented students.

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The Bruce Publishing Company has just issued "A History of Catholic Higher Education in the United States," written by Dr. Edward J. Power.

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Since 1951, Manhattan College has conferred more earned degrees than during its first forty years in the twentieth century. Since 1945, the average graduating class numbered 503 as compared to an average class of 95 prior to World War II.

THE ROLE OF NATURAL SCIENCE IN THE SAINT XAVIER PLAN

By Sister Mary Muriel, R.S.M.*

CHRISTIAN EDUCATORS perplexedly struggling in an atmosphere overcharged with "satellites and soul-searching" may welcome a practical aid to the science situation in our schools. The experimental science program described in this manuscript is based on the sound tenets of St. Thomas and might well serve as a "pattern to the flock . . ." of educators who are searching for a sound and sane science curriculum. Although this program was designed for a particular educational institution, its basic framework could be adopted by any educational system, since it sets forth a content that can be covered in many different ways.

BACKGROUND OF THE SAINT XAVIER PLAN

The Saint Xavier Plan has over the past few years gained nationwide recognition in educational circles. One of its claims to uniqueness lies in the completeness of its scope. Although many excellent proposals for remedying the present educational ills have reached the interested public, most of these have limited themselves to one level of schooling. The Saint Xavier Plan is more comprehensive; it courageously endeavors to embrace the grade school, the high school, and the college.

No educational system develops speedily and spectacularly like an atomic mushroom. Its declaration may seem swift and effortless but it merely cloaks the power of the many and varied influences responsible for its gradual evolution. Likewise, to some extent, the Saint Xavier Plan grew as a natural emergence from an earlier examination of the educational problems at Saint Xavier College.¹ As far back as 1934, the administrators had attempted to dissolve the rigid separation then existing between the secondary school and

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¹ "Growth in General Education: A Report of the Saint Xavier College North Central Study Committee," *North Central Association Quarterly*, XXVI (April, 1952), 363-416.

the college. At that time qualified high school students were permitted to take the general education courses in the college, an arrangement similar to the Advanced Placement Program being initiated in many institutions of learning at the present time. Later, however, a growing dissatisfaction with the general education courses led to a re-evaluation of the educational procedures and to the firm conviction that an educational reform, in order to be effective, must embrace each of the three levels of the school system. It was then that the "vertical" approach became the pattern for Saint Xavier curriculum planning. This "attempt to see each specific educational problem in the context of the entire continuum of formal education and to apply standards derived from theology and philosophy is the most characteristic feature of the Saint Xavier College Self-Study."²

In a world replete with educational systems constructed on the framework of Dewey's instrumentalism, the introduction of an educational program in which the theological and philosophical principles of Thomism are deliberately and consistently applied would not pass unscrutinized. Consequently the arduous task of structuring such an ideal required a rigorous analysis and delineation of the nature of education in terms of ultimates, and a delimiting of the problem of total education to that of the liberal education of a Christian person. The initial planning of this program was accomplished by members of the Saint Xavier College faculty in collaboration with the faculty of the Albertus Magnus Lyceum. These were aided by committees of experienced teachers selected from the grade and secondary schools. The detailed development of the entire curriculum has been adequately treated in several publications.³ The reader is urged to consult these references since the scope of this article is limited to only one facet of the entire plan—that of the natural sciences.

²"The Liberal Education of the Christian Person," The Saint Xavier College Self Study, A Progress Report (Chicago: Saint Xavier College, 1953).

³B. M. Ashley, "The Wisdom a Teacher Needs," *Bulletin of the N.C.E.A.*, LI (August, 1954), 269-273; "Integrated Education," *The Dominican*, XIII (Autumn, 1954), 1-5; Sister M. Olivia Barrett, R.S.M., "Challenge Accepted," *Transaction of the Illinois State Academy of Science*, L (February, 1957); O. W. Perlmutter, "A Program for Liberal Education," *Commonweal*, LIX (January 29, 1954), 423-426; W. A. Wallace, "A New Look at Modern Schooling," *Holy Name Journal* (September, 1954).

PIVOTAL POSITION OF NATURAL SCIENCE

In order to establish the proper place of natural science in the context of the continuum, the curriculum committee, guided by the theologians on the faculty, consulted the writings of the Angelic Doctor. These writings of St. Thomas contain the principles by which the division of the sciences is properly made. A scholarly article written by Father Benedict Ashley, whose assistance in this venture has proved invaluable, gives a clear exposition of the analysis involved in this intensive piece of research.⁴ In this work the writer, while distinguishing the philosophy of nature from the science of metaphysics, maintains that there is but a single science of nature which includes the positive sciences. This is a view not universally held by Thomists. Some claim that natural science and metaphysics both belong to the same level of abstraction, the third, but relegate the positive sciences to the first.⁵ Others, Maritain among them, grant the distinction between metaphysics and natural science but believe that the positive sciences are specifically different from natural science, although both of these sciences are considered to be generically alike. These divergent views are not simply a matter of speculative disputation. They delineate a practical problem, the solution of which has significant bearing upon the precise place of natural science in an educational system.

The educator who accepts the position (substantiated by the writings of St. Thomas) that the positive sciences are part of natural science, and that the latter is distinct from metaphysics, perceives the pivotal position this discipline assumes in an educational system. Natural science, the study of the world of nature and ourselves as part of that world, knowledge of which is derived through our senses, is necessarily a fundamental factor in intellectual development. It is from natural science that the social sciences and theology derive their natural basic concepts since both depend materially on sense experience. Penetrating further into the relation of natural science to the other intellectual disciplines, it becomes evident that there could be no extensive achievement in rational or theological

⁴B. M. Ashley, "The Role of the Philosophy of Nature in Catholic Liberal Education," *Proceedings of the American Catholic Philosophical Association*, XXX (Washington, 1956), 62-85.

⁵Andrew G. Van Melsen, *Philosophy of Nature* (Pittsburgh: Duquesne University Press, 1953), pp. 89-90.

wisdom, nor in the mastery of natural science, without a certain competence in the liberal arts. These are the instruments necessary for the acquisition of the habit of science. Hence, the study of the liberal arts must precede that of science because they are prerequisites for its attainment.

It was on this foregoing analysis (which, perhaps, has been oversimplified in its presentation here) that the natural science continuum, was elaborated.

NATURAL SCIENCE IN THE ELEMENTARY SCHOOL

The course in nature study at the elementary-school level is designed to provide the child with a rich fund of factual knowledge of the universe. The approach is observational, and the curriculum includes experiences and experiments at each grade level as diversified and extensive as the child can assimilate. This in no way implies that the observational knowledge of natural phenomena is acquired in a haphazard manner. From the beginning of his schooling, the child is oriented toward the "pursuit of Wisdom." This direction stems from two sources: first, from the internal unity of the science curriculum; and secondly, from the methodology pursued by the teacher. More specifically, at each achievement level in the elementary school, nature study is closely correlated with religion and the social studies. Selecting by way of illustration a topic from the fourth level: the subject matter in Christian Doctrine is faith—the story of the spreading of the Gospel to the pagans in Greece and Rome and of the order which the light of faith brought into the lives of these people. Simultaneously, the geography and history of the ancient world is being studied in social studies, while the orderly arrangement of the solar system, the design and mathematical structure in the animate and inanimate creatures, etc., are some of the subjects of observation in nature study. A similar correlation of these three areas of learning is apparent throughout the elementary science program.

An integration of subject matter is not sufficient for guiding the young along the pathway to wisdom. The teacher's knowledge must also be integrated—the effect cannot be greater than the cause. He has an obligation to employ a methodology that carefully distinguishes the fact from the theory, the model from the reality, the construct from the actuality, the measurement from the object

measured. This the teacher must do if the child is to be conditioned to the attitude of science.

NATURAL SCIENCE IN THE SECONDARY SCHOOL

Proceeding upward in the science continuum, the secondary school builds upon the factual background which the student accumulated through his earlier experiences, extending and deepening this initial coverage of scientific material. The courses arranged for the first two years of high school differ somewhat from the general science and biology courses usually found in the curriculum. While there is not a complete fracture from the traditional courses, there is definitely a "dislocation" of emphasis. The content is relatively the same as in the conventional courses, but the material has been reordered to accord with our philosophy of education.

Contrary to the established custom of sharply dichotomizing general science and biology, a fusion of subject matter was achieved and fashioned into a pedagogically sound science sequence. The first-year course, "Man in His World," stresses the dignity of man. Man is made the focal point of observational and experimental investigation; conjointly, those general science topics are studied which have a close and direct relation to the particular system in man that is under investigation. Man, moreover, is studied in his entirety: vegetative, sentient, and rational powers. A culminating topic in the freshman science course is a simple presentation of the theory of knowledge which reveals why man is in a position to control himself and his environment. The second-year course, "Man's Mastery of His World," is closely articulated with that of the first year. It follows the same structural organization and teaches how man uses his rational powers to understand, conserve and control his environment. Those general science topics not covered in first-year science are studied in conjunction with the botanical, zoological and ecological subjects embodied in sophomore science.

There is a logical order pursued in this study of man and his environment that produces in the student the habit of forming quick and accurate mental relations. The subject matter, man, has a strong psychological appeal to self-interested adolescents, and consequently it is a well-chosen topic for initiating natural science in the high school. The methodology employed trains the intellect to amplify and deepen previous knowledge: to proceed from what is

more known to that which is less known. Man's gross structures, for instance, are better known to the student than the microscopic units of which he is composed. Yet, all too frequently, it is with a study of the latter that ninth-grade science begins. Another service contributed by the methodology is the inculcation of an analytical keenness of mind. Principles proper to the science, introduced gradually throughout the course, increase the student's depth of understanding and furnish a basis for generalization. Moreover, the student is forced to apply his knowledge of definition (gained in a contemporary "Critical Analysis" course) in order to recognize explanations which science texts so often substitute for definitions. These methods all contribute to molding the student's intellectual habits.

The physics and chemistry courses, which follow in the junior and senior years of high school, carry on this intellectual formation. They furnish the opportunity for additional application of the liberal arts, particularly, logic and mathematics. These tools of science are indispensable for the experimentalist, but their skillful manipulation results only after much practice. Hence, it is not too early to impart to the high-school junior an understanding of the use of mathematical constructs in the physics and chemistry laboratory.

NATURAL SCIENCE IN THE COLLEGE

The student who has mastered the courses thus far proposed in the science curriculum is well equipped to commence the study of science. The word "commence" is not ill chosen because natural science, a habit of the mind having its own specific principles and manner of demonstration, belongs properly to the college. Obviously, science understood in this precise sense cannot be taught by the lower schools, since this study presupposes considerable factual matter in science, as well as the skills and attitudes of the liberal arts, which it is the duty of the lower schools to impart. It should be apparent, too, that a certain intellectual maturity is required of the student who must grapple with strict scientific demonstration; the lower schools can only predispose the mind for this ripening process.

Natural science in the first two years of college is concentrated into a four-semester sequence unified under the concept of natural motion or change. The introductory course embodies the fundamental Aristotelian-Thomistic theses of the naturally changeable,

including a study of nature, causality, motion, the continuum, time, space, place, change, and infinity. An understanding of the philosophical implications of these concepts which form the matrix of all sound physical systems is essential to an understanding of science. Ignorance of them results in the hazy confusion of material and non-material concepts not infrequently encountered in modern science texts. This course provides, too, for acquainting the student with the manner of demonstrating in the philosophy of nature.

The study of motion is continued in the second semester; its frame of reference here is that of the physical sciences. The local motions observable in the universe, and the systems erected by Ptolemy, Copernicus, Galileo, Kepler, and Newton in an effort to explain them, are investigated in the light of the principles stressed in the introductory course in college science. Applying these principles to the natural changes found in the chemical world, the student traces the development of the atomic theory from Dalton through to modern ideas of wave mechanics.

But since the motions and changes common to the physical sciences are inadequate to explain the changes occurring in living organisms, the third semester is concerned with the solution of this problem. Living things are more than the physico-chemical entities of which they are composed, and an analysis of the complexity of growth (the motion peculiar to living organisms) discloses the necessity of positing a principle of immanent activity, the soul. This investigation covers the main issues in the study of the life sciences: the characteristics of living things, classification, relation of structure and function in type specimens of animals and plants, photosynthesis, teleology in nature, embryology, heredity, and evolution—together with their numerous philosophical implications.

A complimentary aspect of growth is that of growth through knowledge, the subject matter of the final course in the sequence. The subtleties of this highest type of motion are unfolded as the student learns the relationship of the operative potencies to the soul and examines into the Thomistic theory of knowledge.

The excellence of this two-year sequence cannot be overstated. The onward progression through more complex subject matter, demanding successively more profound probing into scientific problems, is ordained to developing thinkers! Because this sequence is required of all students and not restricted to science majors, it has a

dual purpose. It is geared to serve as a terminal course in science for those not wishing to specialize, and it furnishes the incipient specialist with an overview of the basic principles and procedures of each area of science. With this perspective of science as a whole, the science major proceeds to specialize, completing this work in graduate school.

RECAPITULATION

This rather summary account explicating the science continuum in the Saint Xavier Plan should make evident to the teacher the importance of knowing just how the science he teaches fits into the patterned whole. It should demonstrate, too, the practical way in which philosophical tenets can permeate through an entire curriculum, deepening and unifying various branches of learning. Our Holy Father expressly wished that this be so. In a special appeal to the scientists, he reasons:

When the scientist is interpreting experimental data and applying himself to explain phenomena that belong to material nature as such, he needs a light which proceeds in the inverse direction, from the absolute to the relative, from the necessary to the contingent, and which is capable of revealing to him this truth which science is unable to attain by its own methods, since it entirely escapes the senses. This light is philosophy, namely, the science of general laws, which apply to all beings and therefore hold, too, for the domain of natural science, above and beyond the laws discerned empirically.⁶

* * *

More than one-third of the infants born in Colorado last year were baptized Catholics, though statistics indicate that Catholics comprise only one-sixth of the State's total population.

* * *

Of a total of 4,583 babies born in Vermont last year, 49.7 per cent were baptized Catholics. Thirty-one per cent of the population of Vermont is Catholic, according to the Vermont Catholic Directory.

⁶"Address to Pontifical Academy of Science" (April 24, 1955), *Acta Apostolicae Sedis*, XLIV, p. 401.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A STUDY OF THE PROPER AND IMMEDIATE END OF EDUCATION by
Reverend Kevin J. O'Brien, C.S.S.R., Ph.D.

The purpose of this dissertation was to clarify the proper and immediate end of education, considered in itself and in its principal ramifications. The method was positive and analytico-synthetic. The study was developed by a close analysis of the truths of Revelation, the statements of the Popes, the principles of philosophy, and the reasonings of educators. The principle of Finality was considered as the natural necessary approach to the main theme of the dissertation.

From the words of the Popes it was seen that the proper and immediate end of education is the formation under God of the true and perfect Christian, i.e., the perfection of man in Christ, according to God's plan for the restoration of fallen man. An analysis of this perfection in Christ showed that its core is Charity.

The congruity of such Christian perfection as the end of education was seen from the fact that it is a self-perfection, that it necessarily involves self-activity, that it involves the whole man and is concerned with the world of reality, contemporary and transcendental. It is, moreover, truly enobling. Such a notion of education is not anti-intellectual, not idealistic; it does not equate the study of education with theology, nor the practice of education with the principles of ascetical theology.

Some of the principal implications of this concept of education were considered in this dissertation. Charity's exigency for truth was considered in its implications for educational theory. The necessity of positive moral formation was also considered. The essential and immediate function of the school was seen to be the formation of the child to perfection in Christ, but without neglecting or impairing its special instrumentality of teaching. Some general implications for the school curriculum and for the teacher were included in the study.

*Copies of these Ph.D. dissertations (some in abstract form only) are on sale at the Catholic University of America Press, Washington 17, D. C.

THE EDUCATIONAL IMPLICATIONS OF THE THEORY OF MEANING
AND SYMBOLISM IN GENERAL SEMANTICS by Mother Margaret
Mary Gorman, R.S.C.J., Ph.D.

Because of the growing influence of general semantics in education, this dissertation aims to make a thorough study of its theory of meaning and symbolism, including its most basic premises in order to determine if the practical value recognized by most critics is lessened or harmed in its theoretical foundations. Since general semantics is a form of Nominalism and tends to develop a relativistic habit of thinking, and since its principles have penetrated into textbooks used in both college and high school, the need for a clarification of its principles in the light of Catholic philosophy is necessary.

This critical study contains a discussion of the meaning of general semantics and its relationship to the various branches of the study of language and a critical presentation of the basic theories in the light of Thomistic principles. The educational implications are summarized from the various articles in current periodicals, and suggestions are given for the modifications of the principles of general semantics in order to profit more from the practical contributions which the movement offers.

The system of general semantics, as presented in this dissertation, is a synthesis of the works of Alfred Korzybski and of those who have adopted his principles, notably, Samuel Hayakawa, Irving Lee, Anatol Rapoport, and Wendell Johnson. The Catholic principles here presented are a synthesis of the thought of St. Thomas as related to these contemporary problems, as he expressed them and as they have been applied by some contemporary writers, to the very problems raised by the general semanticists. In no way is there an implication that there are definitive Thomistic answers to all of these problems, but merely that these are the insights given by St. Thomas and his scholars of today.

THE RELATIONSHIP BETWEEN SELF-IDEAL CONGRUENCE AND THREE
MEASURES OF ADJUSTMENT IN A NURSES' TRAINING SITUATION
by Thomas E. Hanlon, Ph.D.

The specific purpose of this study was to determine the nature and extent of the relationship between self-ideal congruence and adjustment. Utilizing the theoretical framework of the phenomenol-

ogists, the investigator defined self-ideal congruence in terms of Stephenson's Q-technique, as the correlation between the perceived self and the perceived ideal. Essential to the uniqueness of this study was the fact that the statements utilized in the description of the self and ideal concepts were controlled for the factor of social desirability, which has been demonstrated to yield an invalidating influence in self-evaluation instruments. Adjustment was defined in terms of three separate instruments—an objectively scored sentence completion blank, a peer nomination form, and a performance rating scale.

The predictor and criterion measures were administered to 140 nursing-student affiliates in a psychiatric training setting at the termination of their three-month's affiliation. An analysis of the resultant data consisted primarily of rectilinear and curvilinear correlational procedures.

From an analysis of the results of the study the following conclusions were drawn: (1) The congruence of a person's self concept with his ideal concept in terms of Q-technique self measurement and evaluation cannot be considered to be directly related to adjustment as measured by: (a) objectively scored projected reflections of wishes, desires, fears, and attitudes, (b) peer acceptance in terms of likes and dislikes, and (c) rated performance in a training situation. (2) Self-ideal congruence cannot be used as an unequivocal measure of adjustment for the general population. Its worth as a meaningful criterion of successful psychotherapy is questionable.

A COMPARATIVE STUDY OF THE PROBLEMS AND GUIDANCE RESOURCES OF CATHOLIC COLLEGE WOMEN by Sister Ann Francis Hoey, S.N.D., Ph.D.

The purpose of this study was to investigate the self-defined problems and the guidance resources of Catholic college women and to note any outstanding differences between the women in Catholic colleges and Newman Club members in non-Catholic institutions.

The basic data for this study were obtained from the voluntary responses from 1,056 Catholic college students attending four Catholic women's colleges and 455 Newman Club members from seven different institutions, who together reported a total of 3,165 problems, and from 97 counseling questionnaires completed by the administrators of Catholic women's colleges.

The distribution of problems was as follows: academic problems constituted 38.2 per cent; vocational problems, 22.9 per cent; personal adjustment problems, 11.3 per cent; problems concerning the opposite sex, 10.8 per cent; religious and moral problems, 6.1 per cent; home and family problems, 5.2 per cent; financial problems, 4.1 per cent; and health problems, .8 per cent.

The following differences were noted between the problems reported by the women in Catholic colleges and those of the Newman Club members in non-Catholic colleges: The Catholic college students reported a higher percentage of problems than did the Newman Club members. They had more problems of an academic and personal nature than did the Newman Club members. The latter, however, reported a higher percentage of problems of a religious, moral and financial nature.

The 1,500 co-operating students mentioned 2,761 consultants, or an average of 1.8 per student. The distribution of consultants fell under the following categories: college personnel, 27.2 per cent; family, 25.4 per cent; religious, 14.9 per cent; others, 4.8 per cent; and no one, 8.6 per cent. In naming possible consultants, the co-operating college women varied their choices according to the type of problem. They consulted college personnel for academic and vocational problems; the family, for personal, family and financial problems; religious, for religious problems; and others, for health problems and for problems arising from relationships with the opposite sex.

Responses from the counseling questionnaires indicated that the Catholic colleges are aware of and assuming responsibility for the various categories of problems covered in this study. Since, however, the guidance facilities of the colleges were used by the Catholic college students in connection with less than half of their problems, an effort for a better utilization of the available facilities seems necessary.

* * *

A National Catholic Adult Education Commission was organized by the NCEA Committee on Adult Education during the adult education workshop at The Catholic University of America this summer. Executive director of the commission is Sister Jerome Keeler, O.S.B., of Donnelly College, Kansas City, Kansas.

HIGHER EDUCATION NOTES

Catholic University of America's summer news releases report the appointments of Very Rev. Joseph B. McAllister to the vicerectorship, Rev. Bernard T. Rattigan as an assistant to the vicerector, and Rev. John Rogg Schmidt as co-ordinator of the sacred schools. Some thirty-five hundred students attended the University's summer session, and the workshops this summer broke a record with a registration of 599 participants, including 36 college presidents. Four new graduate-study fellowships, offered for the first time this year, were awarded. Being inaugurated this month is a new program in mission studies, open to students who wish to attain a master's degree in social science with special emphasis on preparation for the missionary apostolate. The program is expected to be of special interest to priests of mission-sending societies who must satisfy requirements for pastoral preparation laid down in the Apostolic Constitution "Sedes Sapientiae."

Also announced this summer was the establishment of the National Register of American Catholic Scholarship by the Catholic Commission on Intellectual and Cultural Affairs whose offices are on the University campus. This project will include a record of all Catholics who, through significant study, research, writing, or other creative activity, have made or are making noteworthy contributions to any field of intellectual endeavor. Herbert H. Fockler, formerly associated with the Library of Congress, has been appointed director of the Register.

Twenty Catholic colleges and universities have received a total of about \$437,000 in 28 grants from the National Science Foundation. The largest single grant, \$186,000, went to Georgetown University for its Institute of Language and Linguistics for research in mechanical translation. Four schools received more than one grant. They are Marquette University, Fordham University, Villanova University, and St. Thomas College. The Catholic institutions were included among public and private colleges and universities in a list of 642 grants totaling \$12,162,513. This is the fourth group of grants made by the federal agency in the fiscal year 1958. Awards in the other three grants totaled about \$25,000,000.

Scholarship grants for degrees in nursing, ranging from \$4,000

to \$24,000 and totaling \$322,800, were distributed among thirty-two colleges and universities, eight of them Catholic institutions, by the Sealantic Fund this summer. The Sealantic Fund, a philanthropic corporation, was established in 1938 by John D. Rockefeller, Jr. The Catholic schools receiving grants are: The Catholic University of America, Loyola University (Chicago), Boston College, Seton Hall University, St. John's University (Brooklyn), Duquesne University, Incarnate Word College, and Seattle University.

Institute of International Education has announced that applications for study in any of forty-three foreign countries will be accepted until November 1. Recipients of the awards under the Fulbright Act for study in Europe, Latin America, and the Asia-Pacific area will receive tuition, maintenance, and travel to and from the country of their choice.

The United States attracted more foreign students to its schools in 1957-58 than ever before in its history, the Institute reports. This country continued to lead the free world in the education of foreign persons, with 43,391 students and scholars coming to study in 1,801 American schools from 145 countries. Three significant characteristics of foreign students in the United States are revealed in the Institute's *Open Doors*, an annual statistical report on educational exchange: (1) the typical foreign student in the United States is a Far Easterner majoring in engineering; (2) he is more likely here on his own funds, not because of a scholarship; and (3) in one out of three cases, he is interested, especially if he is an engineer, in employment after graduation with the overseas branch of a United States corporation.

Boston College School of Education is inaugurating this month an honors program for upperclassmen. Its purpose is to provide, through a discussion seminar, an educational experience appropriate to the imaginative and intellectually gifted student. A unique feature of the new program is that when honors students become seniors, they will act as teachers in the sophomore honors seminar. This will give them a share in the academic leadership of the college and practice in the techniques of teaching by discussion.

Sesquicentennial of Saint Joseph College (Emmitsburg, Maryland) and the founding of the North American Community of the Daugh-

ters of Charity of St. Vincent de Paul will be observed this year. Five major events for the year-long observance have been planned. At an academic convocation on March 14, 1959, the St. Louise de Marillac Medal will be presented to an outstanding Catholic woman of the Archdiocese of Baltimore. Toward the end of April, there will be a gathering of the alumnae. Events of commencement week will be focused on the observance. On July 31, there will be an international meeting in conjunction with the tercentenary celebration of the deaths of St. Vincent de Paul and St. Louise de Marillac. The final event will take place in October; called "Valley Home Weekend," it will be a gathering of students, parents, alumnae, and others interested in the college.

Program of studies for pastoral internship is beginning this month at De Paul University. Three distinct but fully integrated parts comprise the program: formal courses taken for academic credit, a series of lectures on topics of general pastoral concern, and experience in the ministry. Priests who are preparing for teaching and administrative positions in schools will be given practical experience in Chicago Catholic schools. All courses required for teacher certification will be offered. Priests whose main duties will not be concerned with education will be offered a broad curriculum for general enrichment in areas specifically recommended by the Holy See, such as psychology, speech, social sciences, and other disciplines directly contributing to a more effective ministry.

Ohio Valley Scholarship Fund has been established by the Diocese of Steubenville to assist in financing the Diocese's young people through college. In announcing the Fund, Bishop John King Mussio of Steubenville said that in the beginning the number of scholarships which may be provided will be small, but as interest on the principal increases so also will the scholarships.

Between \$11 and \$15 billion will have to be spent in the next twelve years by the people of the United States to provide college and university facilities of even minimum adequacy for the qualified students who will seek admission in 1970, according to an American Council on Education report entitled *Needed Expansion of Facilities for Higher Education*, released in July.

SECONDARY EDUCATION NOTES

Two and one-half million academically talented students now in high schools need more challenging classes to make the most of their abilities. This is the major recommendation of two hundred top educators as reported in a new National Education Association report entitled, "Finding and Educating the Academically Talented Students." Sponsored by a grant from the Carnegie Foundation, the NEA report is the result of a special year-long study of academically talented students. These are the recommendations for educating the top 15 to 20 per cent of the high school population:

1. A solid four-year high school course of the academic subjects—English, science, mathematics, modern foreign languages, and social studies. Students should be grouped in classes with others of like ability. A top student in math would study with other superior students. If he is only average in English, he would study English in a regular class.

2. A rigorous counseling program, with guidance based on aptitude and/or intelligence test scores and school records.

3. Special provisions within the regular high school for advanced work. Talented students should take extra courses in summer school, such as creative writing. An advanced placement program should be in effect in many schools to allow talented students to enter college with credit toward graduation already established.

4. Advanced academic work for talented students on a lower grade level. For example, ninth-grade algebra should be available to superior students in the eighth grade.

Describing the talented student, the NEA report states, "He is usually a rapid learner, a good organizer, and a skillful thinker. He may be anyone's child; hidden under almost any number of guises—indifference, under-achievement, delinquency. . . ."

Eighty Catholic high school students were among more than 1,000 students who won National Merit Scholarships, according to lists released by the National Merit Scholarship Corporation. Winners in the nationwide competition held last spring, were chosen from among more than 256,000 senior students attending more than 14,000 high schools. Each scholarship is a four-year award and enables the recipient to attend any accredited college in the nation. The lists show that 77 of the 80 Catholic school winners will attend

Catholic colleges and universities. Philadelphia and San Francisco were the two cities which placed the most Catholic students on the list of winners. The percentage of Catholic school winners in the total group is about the same as 1957 when some 60 Catholic school students were among the 800 winners. The average scholarship is about \$650 per year. However, several stipends awarded for this year will exceed \$2,000 per year. Each Merit Scholarship also carries a cost-of-education supplement that is designed to help each college make up the difference between tuition charged and the cost of education of a Merit scholar. Funds for all the scholarships are contributed by business and industrial organizations, foundations, professional associations and other groups. This year's scholarships represent a total investment of more than \$5 million by 75 corporations and organizations.

The associate secretary of the secondary school department, National Catholic Educational Association, Father John J. Green, O.S.F.S., has been named to the advisory council of the National Merit Scholarship Corporation. The advisory council is composed of twelve educators representing colleges and high schools. The council makes recommendations to the Merit Scholarship organization for its future programs.

"No longer does Johnny strive for knowledge with endless verve, but sits back complacent, since scoring's on the curve." These words might apply to all subjects but particularly do they apply to Latin and foreign languages according to Mildred Lenk, writing for *The Classical Outlook* (Vol. XXXV, No. 7). Foreign language study follows a pattern prevalent over much of the nation. Latin, Spanish, and French each start the first year with many pupils. The weeding out process begins almost immediately. The majority of the qualified students continue through the second year, but after that there is a tremendous fall-off in enrollment. The reasons advanced for this lack of interest among pupils are three: first, there is the American attitude toward languages, an inheritance of more provincial days and of comparative seclusion from other language groups; second, there is the crowded curriculum and the many conflicting demands upon the pupil's time and interests; third, the shortcomings in teaching and in texts. The solution of the first two may lie in the solution of the third. When the teaching

of foreign languages improves and texts offer more than exercises in which pupils "render" sentences the revival of interest in languages will be an accomplished fact.

The first Catholic junior high school in New York State has been granted a Regent's charter. The school, St. Teresa of Avila Junior High School, has been operating under temporary permission since it was opened last September. Its permanent establishment was approved by the elementary and secondary education committee of the State Board of Regents and the full board.

Students attending Catholic high schools in the New York Archdiocese have won a total of 381 college scholarships granted annually by the State Board of Regents. College scholarships were awarded to 303 students from 62 high schools. The scholarships were awarded for education in chemistry, engineering, physics, mathematics, nursing, and other college courses. Seniors graduating from high school at the end of the past academic year were eligible. Regis High School and Cardinal Hayes High School led the schools of the Archdiocese in number of awards.

The Anglican Synod of the Ontario Diocese was told that mixed education is playing havoc with the education of youth on this continent. Rev. Mr. T. Harvey Good, rector of St. Paul's church, Kingston, Ontario, in an address to the synod declared that 90 per cent of students go to school thinking only of whom they are going to meet and make a date with afterwards. He cited the Roman Catholic schools in which children are taught respect, especially for the clergy, as examples to be imitated.

While most children headed for the nearest swimming spot this past summer, forty-eight youngsters rushed out to Boston College each morning for a refreshing dip into a new system of mathematics. Having finished the eighth grade and being selected for participation in the Mathematics Institute on the basis of general ability, they were introduced to the various number systems. They were taught to use the binary system which is the number theory behind modern electronic computers, and the quinary system using the base five as well as the Hindu-Arabic system with a base of ten.

ELEMENTARY EDUCATION NOTES

How old should a first grader be? At the request of the Kentucky Legislative Research Commission, the Bureau of School Service of the College of Education of the University of Kentucky conducted a survey last year in search for an answer to this question. The results of the survey are reported in *School Service Report* (May, 1958), a publication of the Bureau. Kentucky law currently permits parents to delay entry of a child into first grade until the seventh year, but also permits them to enter him as much as four months ahead of his sixth birthday. With regard to their age at entrance into first grade, children born in the "controversial" months, September through December, are split into two groups—those who are 68 to 71 months old when they enter and those who are 80 to 83 months old at entrance. Analysis of the data regarding some 37,000 youngsters indicates (1) that the early-entering group, compared to the late-entering group, does better than expected, (2) that those pupils who wait until they are nearly seven tend to repeat more often, and (3) that both the early- and the late-entering September- through December-born groups perform below average—that is, repeat more frequently than average.

It is the opinion of those who conducted the study that the real cause of the poor record of the September- through December-born group is that the great bulk of these pupils start too early—that the precocious tend to start so early that they are handicapped, and that the poor record of the late-starters is attributable to their being a generally retarded group. It appears likely, they maintain, that if the September- through December-born youngsters who entered first grade before they were six years old had delayed entrance until the following year the performance (as measured by frequency of "repeats") of the total September- through December-born group would have been at least average—perhaps even above average with the advantage of maturity.

Among other findings in the report is this interesting one: the statistical likelihood of a youngster failing first grade once is only slightly greater than the likelihood of his failing it twice. Between 1945-46 and 1954-55, the percentage of Kentucky youngsters who repeated first grade once was 13.9, while 13.7 per cent repeated the grade twice.

Experiment in reading for gifted children in the schools of the Archdiocese of Louisville is being subsidized by a grant of \$7,300 from the Fund for the Advancement of Education of the Ford Foundation. The program started last November under the name of "Junior Great Books Program." There were nineteen eighth-grade pupils from four Louisville Catholic schools; they worked under the direction of Mr. John Ford, a professor at Bellarmine College. This year twenty groups of twenty pupils each will meet twice a week; they will be selected from grades five through eight and have as discussion leaders students from Bellarmine under the direction of Mr. Ford. Some of the objectives of the program are: (1) to stimulate interest in reading great books, (2) to challenge the gifted child, and (3) to develop a sense of obligation toward leadership.

Substantive knowledge in the basic disciplines of mathematics, physical science, social science, literature, and philosophy will be stressed in Boston College's new master's degree program for elementary-school teachers. The College has received a grant of \$25,000 from the Fund for the Advancement of Education to help initiate the program this year. Half of the student's program will be in the liberal arts, the other half in professional education.

Teachers whose professional education was distributed over the four undergraduate years receive higher ratings from their principals than do their colleagues whose professional work was concentrated in the last two years of undergraduate study. This is the conclusion reached by James G. Cooper and Harold M. Elsbree in a study of 118 graduates of State University Teachers College at New Paltz, New York; 65 of the graduates studied took their education courses over a span of four years, and 53 of them got all of their professional courses in the last two years of college. The report of the study entitled "A Comparison of Two Plans of Teacher Education" is found in the May, 1958, issue of *The Journal of Educational Research*. Cooper and Elsbree claim that their findings fail to support the current rash of teacher education programs which concentrate the professional sequence into the final year or final two years of study. The report indicates, however, that the graduates of the two-year concentrated plan were more consistently favorable toward the plan they followed than were the others.

NEWS FROM THE FIELD

"Needed justice in the field of education for American boys and girls," said Senator Wayne Morse of Oregon, was the basis of his appeal in the U. S. Senate last month for support of a bill that exempts private schools from excise taxes. When we went to press the bill had been sent to President Eisenhower for his signature. Senators Edward J. Thye and Hubert H. Humphrey, both of Minnesota, also spoke on the floor of the Senate in favor of the bill which had been introduced in the House of Representatives by Representative Aime Forand of Rhode Island in 1956. Senator Morse said that he did not hesitate to support the bill even in view "of some prejudicial feeling or emotional attitude or downright bias or bigotry which may exist on the part of some groups, which are perfectly willing, apparently, to let boys and girls suffer because of the fact that they may be born into families who desire to send them to private schools."

He further declared that "the [separation] doctrine has nothing whatsoever to do with benefit to a boy or girl attending a private school. That has been pretty well sustained in the great leading educational cases, some of which have gone all the way to the United States Supreme Court."

Public school costs will at least double by 1970 and require major tax boosts, if past and present expenditure trends continue. This is the conclusion reached by Roger A. Freeman in his study, *School Needs in the Decade Ahead*, which was released in the summer by the Institute for Social Science Research in Washington, D. C. Mr. Freeman estimates that doubling of school expenditures would call for tax increases of approximately this magnitude: (1) an additional 3-per cent retail sales tax, or (2) an additional state personal and corporation income tax of about twice the present average severity, or (3) a two-thirds boost in property taxes, or (4) a 20-per cent increase in the basic rate of the Federal personal income tax. The author points out that no increase in the tax burden would be necessary if school costs were to rise in proportion to the number of pupils, because higher tax yields resulting from the growth of the national income should parallel enrollment increases. However, he shows that over the last quarter century only one-fourth of the increase in school expenditures was accounted for by added enrollment and higher prices and that

school costs per pupil in constant dollars have doubled every twenty years since 1900. He adds that an increasing percentage of children attend nonpublic schools: "Between 1940 and 1956 nonpublic schools grew four times faster than the public schools." In discussing building construction costs, Mr. Freeman shows that they have gone up steeply because building space allowances per pupil have increased 50 to 100 per cent over the last 20 to 30 years.

Use of college students as classroom assistants, an experiment being carried on by several colleges and public school systems in Maine and Vermont, is being financed by the Fund for the Advancement of Education of the Ford Foundation. The project was initiated two years ago and included two Vermont state teachers colleges, Johnson and Lyndon, as well as Goddard College. This year's grant of \$112,000 will permit three more Vermont colleges—Bennington, Castleton State Teachers, and Marlboro—and one in Maine, Nason College, to join the program.

Programs similar to this have been in operation for a number of years now in several Catholic diocesan school systems—financed by dioceses and Catholic colleges.

Eligible for War Orphans Education scholarships are some 150,000 young men and women, according to the Veterans Administration which administers the scholarship program. More than 6,000 war orphan students are now enrolled in the Nation's colleges, receiving \$110 per month for up to thirty-six months of schooling. Eligible are students whose fathers died of wounds or diseases resulting from service in World Wars I, II, or the Korean War.

Religious education occupies 5 per cent of the time in the public-school day in seventy-three nations, according to a recent report of a study prepared by the International Bureau for Education and UNESCO. In some countries, however, it was found that religious training occupies as much as 19.5 per cent of the public-school day. Such training is excluded from the public schools in some other nations.

Free bus transportation for Catholic school pupils was voted last month by the citizens of Brookfield, Connecticut. It marked the first referendum held under the 1957 State law which makes such transportation dependent on the majority vote of the community.

BOOK REVIEWS

STATISTICS IN PSYCHOLOGY AND EDUCATION by Henry E. Garrett.
New York: Longmans, Green and Co., 1958. Pp. xii + 478.
\$5.50.

If we take in our hand any volume . . . let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion.

These words of David Hume, appearing opposite the frontispiece of this book, present an extreme view and one with which many will take issue. Without arguing the point it must be admitted that modern problems and needs in psychology and education are forcing statistical ideas more and more to the fore. Beyond these fields there are many others in which the statistical evaluation becomes the most important and practical for the interpreter. For the average man statistics are formidable figures with which there is no disputing. For others there is the conviction that anything can be proven by statistics. Witness the controversy over the validity of the Trendex, Nielsen and other rating agencies. Somewhere between the two extremes mentioned lies the truth in statistics; but in order to find the truth statistics must be known.

It is precisely for the beginner in statistics that Professor Garrett has directed this book. This is the fifth edition of the very popular work familiar to all students of statistics. The first six chapters remain the same as past editions dealing with descriptive statistics. Chapters which are concerned with inference, probability and experimental procedures have been rewritten. New material has been added to the chapters on reliability and validity of tests, on item analysis and on correlational methods. Of special interest to the educator will be the chapters on mental tests, the scaling of test items and scaling judgments.

Each chapter of the book is followed by a series of problems applying the methods and principles explained in the chapter. Written primarily for the student of statistics, the work will also be of immense value to teachers, educators, and all dealing with testing programs. However, it should not be restricted to those whose field is education. Presenting the basic principles and

explaining the common formulae used in statistical measurement of any kind, this work should prove useful to all who are interested in the mathematical "why" of things. If there is any fault in the work it may be concluded that the index could be expanded for more ready reference. But this should hardly be an obstacle to those using the book as a text for courses in statistics or for those whose primary desire is to become acquainted with the mysterious and cloudy meanings usually associated with statistical information. Recognition of bad statistics means knowledge of good statistics. This book makes the attempt, and succeeds, in presenting the good statistics.

Professor Garrett was a president of the American Psychological Association, and for many years was professor and chairman of the Department of Psychology, Columbia University. He is now professor emeritus, Columbia University, and visiting professor at the University of Virginia. Author of several books and articles on statistics, Professor Garrett brings the wealth of his knowledge and experience to these pages. This book should be a useful adjunct to any course involving measurement in education and a welcome addition to the library of anyone interested in the field.

JOHN F. NEVINS

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SCIENCE AND THE LOVE OF GOD by Frank J. Pirone, M.D. New York: Philosophical Library, 1957. Pp. xi + 233. \$4.25.

Science and the Love of God is a very unusual book. Its author must be a very unusual man. It is an extremely difficult book to read since it is constructed in the form of a woman's explanation of the world (from the very beginning) to her young son. There is a great deal of oversimplification in the book, which, far from adding to its clarity, actually confuses many issues and is misleading on many points.

The book attempts to set into the pattern of philosophy as expounded by St. Thomas Aquinas today's knowledge about the origin and development of the world and its master, man. The attempt of the author to accomplish this objective in non-technical, simple, language is most praiseworthy; partly because of the format employed, however, and partly because of what seem to be pet

peeves of the author, the objective is not accomplished with entire success. At the very beginning of the book the author submits absolutely "all . . . to the judgment of the Church and its Head." It is dedicated to the Popes who have "seen the signs of the times of the Twentieth Century." The obvious sincerity of the author fills every page with a certain enthusiasm that cannot be missed. There are, however, dangers in such enthusiasm.

In his efforts to effect that type of synthesis which he feels is necessary in our day, Dr. Pirone employs certain basic principles, but in such a way that they are altogether too inclusive. One of his favorite principles, apparently, is the law of the inverse squares. This is a law subsumed from physics. Dr. Pirone applies it to all of matter, to the detriment of other equally basic biochemical principles which are true of that type of matter which we call living. While it is true that the law of the inverse squares is applicable to all things quantified, it is not true to say that this law can offer an adequate explanation either of their coming into being, their present existence, or their eventual destiny.

His chapter on the origin of the Solar System, in which he discusses evolution and paravolution, is a bit too dogmatic in denying the truth of evolution and of affirming the truth of paravolution. In a recent encyclical, *Humani Generis*, Our Holy Father leaves the possibility of evolution entirely open to investigation and speculation. He states in this encyclical that it is a matter still to be decided since at this time there is not sufficient data available to decide one way or the other. Our Holy Father speaks, of course, about the evolution of man's body, since it is of faith that God created man's soul and this could not have evolved from any form of matter.

There are a number of solipsisms in the book which, while written in entirely good faith, are nonetheless incorrect. For example, "The soul is not a natural thing. It is supernatural, and like God, is Divine. The soul is the direct union of the body with its Almighty Creator, God the Father." (p. 8) "But it is a true scientific fact that light in various densities or forms is really everything!" (p. 9) ". . . the soul which God supernaturally formed in your body just acts supernaturally and returns to God. . . ." (p. 36) ". . . the form of your particular special soul continues to exist beyond your body's death since it is Divine and supernatural in the first place." (p. 36) "Your soul, Tommy, is Divine."

(p. 36) "But you at least know that neither cancer nor old age can ever be cured by scientists no matter how much they experiment." (p. 44) "Inside the muscle called the womb, under my heart, and so close to me that we together were one person. . . ." (p. 52) Such inaccuracies as these plague the book.

The second part of the book contains some things which are quite valuable and some which provoke unfavorable criticism. There is, for example, a long quotation from an address given by Pope Pius XII to the Fifth International Congress on Psychotherapy and Clinical Psychology in Rome on April 13, 1953. This is an exceedingly valuable document which the author uses to contrast the position taken by Our Holy Father with the rather vacillating position taken by Freud in his development of modern psychiatry. At the same time, one almost gets the impression from the second part of the book that Dr. Pirone is writing a rather long "letter to the editor" to inform one and all of his personal views and to share with all his various animosities which to him are quite clear. He cannot seem to understand why others refuse to accept his point of view.

Were the style a bit more adult, the book would have the value of being quite provocative. As it stands, it is quite difficult to read except by the reader who is gifted by remarkable patience; even then, given the misinformation which, to be sure, inadvertently stole into the writing, one might wonder whether it is a valuable book even for those of us who are patient. There are other books which have objectives similar to this in which it might be more valuable to invest several dollars and several hours.

JOHN P. WHALEN

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LEARNING TO TEACH by Mary Muldoon. New York: Harper & Brothers, 1958. Pp. xiii + 287. \$3.50.

Mary Muldoon has had extensive experience as a teacher, supervisor, and teacher educator. In *Learning to Teach*, she attempts to share the fruits of this experience with beginning teachers. Authoritatively and succinctly, Miss Muldoon tells the beginning teacher what specifically must be done in almost every

imaginable school situation—from making a seating chart to dealing with disturbed parents.

This book is almost exclusively concerned with the "how to" aspects of education. Miss Muldoon does not concern herself with what a school ought to be like. She looks at schools as they are and informs the beginner of what must be done if one is to adapt successfully to the demands of particular situations.

Some of the suggestions offered are of the tried and true variety, but others are somewhat shocking. Particularly is this true of Miss Muldoon's conception of teacher-administrator relations and of the nature of guidance. She apparently has no faith in a democratic approach to school administration. The teacher, she thinks, is simply a cog in the wheel who must follow "rigidly" every edict handed down by the administrator. Further, she views guidance as an intellectual affair in which the teacher aids recalcitrant students to see the light by informing them of the cost of their education to taxpayers. That such naive thinking could come from such an experienced teacher is quite surprising.

On the brighter side, it must be noted that this handbook could prove of great value to students enrolled in courses in student teaching. It truly provides a measure of security for the beginner. For this reason, too, the book could serve as supplemental reading in school management courses. No doubt, this book will have more appeal to people who are interested in the "how to" rather than the "why" aspects of school situations.

ANTHONY C. RICCIO

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LEISURE AND RECREATION, A STUDY OF LEISURE AND RECREATION
IN THEIR SOCIOLOGICAL ASPECTS by Martin H. Neumeyer and
Esther S. Neumeyer. New York: Ronald Press Co., 1958. Pp.
v + 473. \$5.50.

While the major aim of the authors is "to present the sociological aspects of leisure and recreation," their treatment of the subject is much broader in scope. Approximately 140 pages are devoted to the history of leisure and recreation. A special chapter on conditioning factors is included. Then follow discussions on leisure and personality, theories of play and recreation, group aspects of

recreation, social disorganization, commercial recreation, community recreation, the semi-public and private agencies working in the field and a fine chapter on recreation leadership. The book closes with a few pages on recreation research.

It is regrettable that this new edition of such a standard work does not attempt to discuss leisure and recreation in terms of the future. The age of automation is upon us. Its effect upon leisure—and leisure upon our whole way of life—will be tremendous. The authors treat of this in a few brief paragraphs at the beginning of the book but the problem is too vital to be dismissed so briefly.

It is unfortunate that in most chapters little attempt is made at analysis. To this reviewer's mind the presentation remains superficial. The patterns of leisure and recreation in our society are related to other fundamental institutions. These interrelationships in terms of our culture are just as important as history, facts and figures. For example, while commercial recreation is discussed, with the exception of a few paragraphs on the effect of movies upon children and adolescents, there is no attempt to trace its roots or implications for society and the personality. Perhaps the whole book suffers from the absence of theoretical focus.

In spite of these failings the book does possess real value. The chapters on the group aspects of recreation and on social disorganization are well done. The Neumeyers are to be commended for having attempted a text of this sort. It is not an easy task. This third edition is a sign of their success.

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During the summer, President Eisenhower signed a bill extending the school milk program for three years.

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A total of 5,177,000 American school children had \$181,195,000 on deposit in their school savings accounts at the end of the 1957-58 school year.

* * *

Some one hundred thousand pupils in the Catholic schools of Montreal, Quebec, had a balance of almost three million dollars to their credit in school savings accounts last June.

BOOKS RECEIVED

Educational

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- Battenhouse, Henry M. *English Romantic Writers*. Great Neck, N. Y.: Barron's Educational Series. Pp. 322. \$1.95 paper; \$3.50 cloth.
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- Benton, William. *This Is the Challenge*. New York: Associated College Presses. Pp. 254. \$3.95.
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- Brown, Dona Worrall, and others. *Form in Modern English*. New York: Oxford University Press. Pp. 338. \$2.90.
- Brown, Nicholas C. (ed.). *The Study of Religion in the Public Schools*. Washington, D. C.: American Council on Education. Pp. 229. \$2.50.
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- Brownell, William A., and others. *Finding Truth in Arithmetic—Primer*. Boston: Ginn and Co. Pp. 64. \$0.76.
- Camm, F. J. *Mathematical Tables and Formulae*. New York: Philosophical Library. Pp. 144. \$2.75.
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- Dunn, William Kailer. *What Happened to Religious Education? The Decline of Religious Teaching in the Public Elementary School 1776-1861*. Baltimore: Johns Hopkins Press. Pp. 346. \$5.00.
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- Eells, Walter Crosby. *Baccalaureate Degrees Conferred by American Colleges in the 17th and 18th Centuries*. Washington, D. C.: U. S. Dept. of Health, Education and Welfare. Pp. 71.
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- Francis, W. Nelson. *The Structure of American English*. New York: Ronald Press Co. Pp. 614. \$6.50.
- Freeman, Roger A. *School Needs in the Decade Ahead*. Financing the Public Schools, Vol. I. Washington, D. C.: Institute for Social Science Research, 1958. Pp. 273. \$5.00.
- Garrett, Henry E., and Woodworth, R. S. *Statistics in Psychology and Education*. New York: Longmans, Green and Co. Pp. 478. \$5.50.
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- The Moderns and Their World*. New York: Philosophical Library. Pp. 96. \$12.00.
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- Robertson, Lynn S. *Farm Management*. Chicago: J. B. Lippincott Co. Pp. 445. \$4.40.
- Rohrbach, O.C.D., Peter Thomas. *Conversation with Christ*. Chicago: Fides Publishers Association. Pp. 171. \$1.25.
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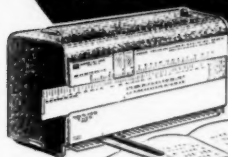
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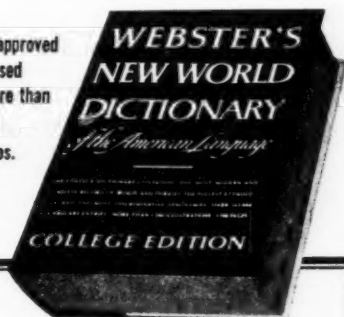
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